

ZION'S HERALD

Published by the Boston Wesleyan Association, for the New England Conferences of the Methodist Episcopal Church.

GILBERT HAVEN, Editor.
ALONZO S. WOOD, Agent.

BOSTON, FEBRUARY 15, 1872.

Established January, 1853.
Volume—49. No. 7.

PUBLISHERS' ANNOUNCEMENT.

A SPECIAL PREMIUM.—We have already offered our preachers inducements to get new subscribers, superior to almost every other journal. We will allow them their usual rates, in any book published by the Book Concern, or Lee & Shepard, at one half their retail prices.

For two new subscribers, one copy of the "Life of Father Taylor," price \$1.50.

This list comprises hymn-books, the works of Presensé, Hurst, Whedon, Butler's rare work on India, Thomson and Kingsley's Travels, Prof. Townsend's works, Oliver Optic's, Sumner's, Phillips's, etc. In addition to this rare opportunity, we will give the new American edition of Tyerman's Wesley, published by Harpers, for six new subscribers and fifteen dollars. This is the famous life so much talked about lately, of which several hundred copies of the English edition have been already sold in this country. It is written by Rev. Luke Tyerman, is full of fresh matter never before published, gives a picture of the persecutions of Wesley from the papers and pamphlets of the time, and tells much before unknown about his private life. It is exceedingly entertaining. It contains several photographs of him at different periods of his life. Rev. Dr. Stevens has added notes, correcting the writer's mistakes about Wesley's relation to the Methodist Episcopal Church. The English edition is three volumes octavo, price twelve dollars. The American edition is three volumes octavo, costing seven dollars and fifty cents. We will give it for six new subscribers and fifteen dollars, or twelve renewals and thirty dollars. This is the BEST premium of the season. Go to work for it immediately, all who want the Life of Wesley.

SERVING GOD IN ALL THINGS.—All our employments are to be consecrated to God. Business may be made holy as prayer. The Christian should never attempt to separate it from devotion. If our religion cannot be carried into our employment, there is something wrong in the character of the employment. If we cannot ask the blessing of God on our business, however lucrative, whatever opportunities and advantages it may offer, it is at our peril that we continue in it. We should forsake it at once; peace of conscience, and the love of God are worth more to us than the riches of the material universe. The shop, store, farm, exchange, counting-room, house, study, all are to be sanctified by the Word of God and prayer. The apprentice on a pile of iron in the back shop while his master is at dinner, may have communion with his Saviour in prayer, as intimate as Peter on the Mount of Transfiguration. In the busy mart, in the counting-room, the Christian merchant, as well as the domestic in the house, may pray without ceasing; and each, though in a different sphere, as fully glorify God as the acknowledged servant of God in the sacred desk. One has said, "If three angels were sent, one of them to sweep the streets of a city, one to take the soul of a dying saint to heaven, and the other to govern a kingdom, there would be no contention about their employment; but they would be equally happy in their obedience to the Divine command, and would alike glorify God." So should we in our avocation seek Divine wisdom, and "abiding in our calling," seek and enjoy communion with God. That communion will be permanent and increasing. The presence of Christ abiding in our heart, we shall have the testimony that we please Him. Then every temporal transaction begun, continued, and ended in his fear, becomes an acceptable act of worship; business promotes godliness, and earth becomes a stepping-stone to heaven.

England is scared. The United States have put in their little bill before the Commission for only \$2,000,000,000, or twice her present debt, so if we get the whole of it, we shall have a big time, and can buy up Canada with that extra \$2,000,000,000, if only our dear Guardian will consent. Mr. Gladstone is pushed by the Tories, and says, of course, England will never submit. But she dare not back out. Like Macbeth, she will have to wade through, for—

"To return is as tedious as go o'er."

Sumner's speech, as he himself says, "is a mine," a mine that is in danger of exploding England. Grant is cool. Gladstone wrathful. The insolence, hostility and interference of Britain, at our ports, on the high seas, and in her own territory, and everywhere is to be paid for. 'Twill come hard, but it will do her good. She will learn by this pen(ny)ance to respect her child hereafter. It is said after all that we shall only get \$800,000,000. So Canada will have to come without being bought.

Rev. Dr. Putnam, of Brooklyn, thus warms up against his "old classmate," Rev. Mr. Hepworth:—

"The hisses and applause of the audience came from those who were engaged in the nefarious plot of stealing away the sacred Church of those who built it, who were its rightful owners, and had done so much to advance the cause it was erected to promote. The plot was matured through the agency or help of outsiders, whom Mr. Hepworth's preaching had attracted and made part of the congregation, led on by Tammany men who, defeated in the Tammany field, now transferred their Tammany tactics in the sphere of religion, but abetted by others whose sacred calling at least should have kept them free from all such proceeding. It was only by the most strenuous exertions that the owners of the church, which was worth between \$200,000 and \$300,000, were able to keep it in their own possession. Had the Tammany men, who already had three of the trustees, only elected their ticket for three more, the property would have been in their control."

All this sounds nice from a body which worships today, probably, in more churches thus Tammanyized, than it has built out of its own money. There are only two or three in Boston that were not thus seized, or built out of the proceeds of the sales of those that were. "First cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."

The Commonwealth, a sort of official organ of the Republican party was once a Prohibitory paper. Now it contains such a puff as this:—

"Pfaff's lager-beer is not only a solace to all good Teutons who maintain the custom of faderland, but it is equally a tonic, recommended by the best physicians, for all whose stomachs have a tendency to dyspepsia. Manufactured from the purest barley, malt and hops, it can be confidently recommended as a specific in complaints of the character we have named. We advise all interested to call at the warehouse, 37 Milk Street, and test the beverage for themselves."

We advise all Prohibition legislators interested in this party not "to test the beverage for themselves," its organ commends to them, but to test the party that thus semi-officially puffs Pfaff.

The Congregationalist thus speaks of the Boston University:—

"The projected Methodist institution which has been endowed so generously by the late Isaac Rich, is intended eventually to be as comprehensive an institution as any in the country, an institution which, with a financial basis as broad, at least, as two or three millions of dollars, is pretty likely to be realized. The flourishing Boston Theological Seminary, now quartered in Bromfield Street, is one of its departments, the only one in fact yet organized, and in operation, but other post graduate schools will follow, with the college proper as a centre. Aspinwall Hill, Brookline, is spoken of as the probable site of the buildings. The judicious terms of Mr.

Rich's bequest will give this new University, we believe, a larger fund to start with than any other New England college, save Harvard."

The *Register*, speaking of the treatment their late scare receives at the hands of the press evangelical, says:—

"Zion's Herald laughs at our calamity, and mocks when our fear cometh."

Does it remember of whom that sentence was originally spoken, who laughed and at whom? Read Proverbs i., and also Psalm ii., a Psalm which also contains similar language concerning those who reject the divinity and supreme authority of Christ, "the Anointed." This day is this Scripture fulfilled in our ears, by its application, by the rejectors, to themselves.

Is *The Revolution* playing a double game? It has repudiated free-love in the most explicit terms, and yet it eulogizes the most vehement advocates of free-love. Thus, in a late number, it talks of Miss Kate Stanton having won a brilliant success on the platform in Boston—first news of said success—and rejoices over her new engagements. Yet this same Miss Kate Stanton was as bold in her advocacy of free-love as Stephen Pearl Andrews, and even went so far as to suggest the "scientist or communist family." *The Revolution* must be less eccentric in its revolutions.

Mr. Hepworth has accepted the Burial Hill Confession, a thoroughly orthodox creed; whereupon *The Universalist and Leader* join his old sheets in stoning him, because that creed declare the eternal punishment of the wicked; and his old friend, Mr. Putnam, doesn't think it possible that he can accept the "expiatory death of Christ," "the resurrection of the dead," "the final judgment," and "everlasting punishment." But he is converted, and, of course, accepts the truth, as our Newbury educated friend, his classmate, will do when he is converted, which we hope may be soon.

Rev. J. L. Hatch has been commending Col. Fisk, saying:—

"Such whole-souled and unfailing charity as his was sufficient to 'cover a multitude of sins.' By nature he was a king among men." "He was not a drunkard or debauchee in any ordinary sense. For these things are utterly inconsistent with the robust physical and mental health which he enjoyed."

As an offset to such folly, and worse, *The Investigator* (right for once, even this prodigal may yet repent and return) adds this suggestion:—

"If a young boot-black, the hero of an anecdote credited to the Boston Times, should be suddenly killed, and Rev. Mr. Hatch should be called upon to preach his funeral sermon, he would have another striking instance of generosity of nature to commend: 'He took a five-dollar piece from a customer who mistook it for a cent; and what did the noble lit le fellow do? Quietly put it in his pocket, and say nothing?' No; spurred by a better impulse, he called all his comrades, and generously spent every penny of it in peanuts and lemon-beer."

A union Christian convention for eastern Michigan, was recently held in Romeo, participated in by most of the leading denominations. Able essays and discussions were given upon such themes as "The importance of union among Christians in efforts for moral reform and Spiritual conquests." "Women's work in the Church." "How to meet the various forms of infidelity of the present day." "The newspaper press, its relations to Christian civilization," etc. No truer assertion was uttered in the convention than that the appalling immorality of the Press is at the same time the most gigantic foe of the Church and the Nation.

Original and Selected Papers.

REACHING FORTH.

BY REV. CHARLES WHEELER DENISON.

"Forgetting those things that are behind, and reaching forth unto those things which are before."

Memory, sadly dreaming,
Oft awakes the Past,
When the red flakes gleaming,
Showered thick and fast;
When from murky distance,
Clouds of flame drew nigh,
And, through all resistance,
Kindled all the sky.

When the strong wall smoulders,
Like a wisp of grain;
Spires like meteor boulders,
Plough the dusty plain;
When the thrones of mortals,
Frighted surges pour
Through the city's portals,
Like the ocean shore;
When the waves are beating
On the trembling strand,
Hope knows no retreating
From the sea or land:

When, as we defend her,
Wealth begrims the flame;
Poverty and splendor
Grovel just the same;
In that hour of sorrow,
In that wild dismay,
Think! — the dawn, to-morrow,
Lets not with to-day.

Gone, the Past, forever!
Gone, to the bar of God!
Ours the future, ever;
His the staff and rod.
Reaching forth to Duty,
All behind let go,
Christ, King of wealth and beauty,
All to come shall show;
Of His mercy telling,
Reaching upward higher,
Garments never smelling
With the touch of fire!

FOOCHOW MISSION OF METHODIST EPISCOPAL CHURCH.

[Address on "Self-support," delivered Nov. 2, 1871, by Rev. Ho Yong Mi, at the Self-support Anniversary, held during the session of the eleventh annual meeting of the mission, in Foo-chow city.]

On being introduced to the audience, Mr. Hui said:—

"In rising to address you this evening, I feel how greatly I need your sympathies and prayers. The subject I am to discuss is most important, and yet it is surrounded by difficulties apparently insurmountable. I have no power to remove these difficulties, no eloquence to move your hearts. Unless the Holy Spirit aid us on this occasion, my speaking and your hearing will be in vain. Let us then, at the outset, pray for the Holy Spirit to aid us. May He dictate the words that I shall speak, and assist us all to hear and obey.

"We are all agreed in the opinion that the Christian Church in China must become self-supporting before it can exert its full power over the people. We also believe that the time has come for us to arrange our plans on the subject, and to adopt measures for carrying those plans into effect. Now there are two steps that must be taken, in order to accomplish this object: First, the native preachers must be willing that the portion of their salaries drawn from the Methodist Missionary Society shall annually be diminished, and they must look to the native Church to supply the deficiency. Second, the members of the native Church must be willing, according to their ability, to give a suitable support to their preachers.

"With regard to the first step, the preachers have already taken it, and are ready to carry out the plan of the mission on the subject. The only question now is, Will the members of the Church agree to receive their preachers, and try earnestly to give them a support? I am aware that this is something new in China. It is only recently that we have heard of the office of preacher, and of our duty to give a pecuniary support to those who fill the office. And yet when we examine the subject, our duty to support our preachers becomes so plain that no one can reasonably refuse his assent to it. The office of preacher was not made by man. Our missionaries did not create it; the Church did not call it into existence; it was instituted by our Lord Jesus Christ. The persons who fill the office are not chosen by man; they receive their call from the Holy Ghost, and are then commissioned, and sent forth by the Church.

"In entering the ministerial office, the preacher abandons all other pursuits. He ceases to seek for literary honors, or political power; ceases to trade and

get gain; he gives himself wholly to the work of his ministry. In a word, he becomes, for Christ's sake as it were, the servant of the Church, laboring night and day for the benefit of its members, seeking to impart to them Scriptural knowledge, to lead them to the Saviour, to build them up in holiness, and guide them to eternal life in heaven. That 'the laborer is worthy of his hire,' is an unquestioned axiom with us; all who labor are entitled to their reward. We see this truth applied everywhere; from the emperor to the peasant, all who labor receive their hire. The preacher toils; who shall give him his hire? Ignorant or malicious people say that the native preachers are hired by foreigners to labor for their benefit; but you, members of the Church, know better; you know we are not hired by foreigners to labor for their benefit. The words we speak to you are not foreign; the doctrines we preach to you are not foreign; we toil for your benefit, and for the benefit of all China. The doctrines we preach are from heaven; the God we serve is 'the blessed and only Potentate, the King of kings, and the Lord of lords;' the Saviour we proclaim, is 'the Saviour of all men.'

"But," says an objector, 'you draw your pecuniary support, in part at least, from foreigners, and hence you are bound to labor for their benefit.' I shall be frank in my answer to this charge. Yes, I do receive a portion of my salary from the Methodist Missionary Society of America, and I thank God for it. To that Society, and the missionaries it has sent to China, I owe, under God, not only a portion of my salary, but also all my knowledge of God and the Bible, all my knowledge of Christ and the 'great salvation,' all my experience of pardoned sin and the new creation, all my joy of communion with God and fellowship with the saints; all my comfort amid the sorrows of life, all my victory over the fear of death, and all my hopes of a glorious immortality beyond the grave. With regard to my receiving a portion of my salary from the Missionary Society, I wish to make two remarks: First, the money thus received is a voluntary gift from the beloved Christians of America, unaccompanied by any restrictions or pledges of a secret or sinister character, the sole object of the donors being to aid me in preaching the Gospel to my fellow-countrymen. Second, the aid thus received from American Christians is designed to meet only the present emergency. It is the duty of the native Church to support its own preachers, and the time is rapidly approaching when it will be able to do so.

"Some of our members have complained because the missionaries are trying to place our churches on a self-supporting basis. 'We are but children,' they say, 'and it is impossible for us to take care of ourselves. The Missionary Society should provide for us; it is wrong to require children to do the work of men.' This erroneous view arises from a misunderstanding of the subject. The Missionary Society treats us just as judicious parents treat their children. While we were children, the Society nourished us with the utmost kindness; now that we have grown, at least to boyhood, it asks us to do something for ourselves. On the circuit I traveled last year, the people make their children begin work just as soon as they are able to do it. It seems hard to require the little things to dig in the fields, to carry burdens, or gather wood on the hills. But the work don't hurt them at all. It seems, indeed, to make them healthy and strong, and they grow up to be able-bodied men, ready for any kind of work. We have all seen how often it happens that the children of rich parents grow up to be spendthrifts and vagabonds, while the children of poor parents, inured from childhood to toil and hardship, become wealthy. If we expect ever to see Christianity established in China, we must learn to help ourselves; we must support our preachers, build our churches, organize schools for our children, and thus show that we love God and His cause.

"Who will assist in this good work? We are not too weak or too poor to engage in it. The widow's mite was not overlooked by the Saviour. We need more faith, more courage, more zeal, more of the spirit of sacrifice. Let every one try to do something. God will not despise our efforts. In ancient times the people willingly offered their gold and silver for the service of God. It is a blessed privilege to be permitted to do anything for His cause. Let us all engage in this work, looking to God for His blessing."

NORTHWESTERN PENNSYLVANIA.

This earth has many centres, and many a region accounted itself the heart of the world, before Mr. Seward's glowing eloquence vindicated the claim of Alaska to that title. For ten years many an eye has turned towards us, as the land where the rock pours out rivers of oil. Now the excitement is over. The period which will be chosen by the novelist for "A Romance of Oildom, Strange Fiction, and Stranger Truth," will

not return. In the territory which produced nearly 4,000,000 barrels of oil, all is now energetic, provident, systematic, and reliable. Brain, muscle, and capital have their reward, and chance is little considered.

Titusville is the financial centre of the region. The transactions of this town of 7,000 inhabitants were last year thirty million dollars in oil alone. More cash is stirring in this place than in Erie, Cleveland, or, at times, Pittsburg. Oil City is taking a new start. Six railroads concentrate upon its little plateau, which a very moderate union depot would utterly cover. The people get a footing at the base, and build story upon story up the side of the steep bluffs, in the style of Edinburgh, only that there is no street in the rear. The hills go to the clouds.

Franklin, a beautiful town among the rivers, the bright Alleghany and Venango, occupies the southern focus of the petroleum ellipse, as Titusville the northern. On the west of this region are Corry and Meadville, the one famed for furious progress, the latter beautiful, moderate, substantial. On the east lie vast forests, the finest hunting-grounds I know, where for many years the deer and the trout will gratify the sportsman. All this region is very prosperous. Petroleum is cash, and therefore money is always moving.

Methodism has flourished in the oil region. At Titusville our people have the most just and generous ideas of pastoral support that I have ever seen in any society, and have, therefore, a choice pastor and a successful church life. In Oil City we have the heart of the miniature, level as the church site; and at Franklin, a beautiful church property. At all the minor places, our people have gained the front, and are doing their share in the religious work of the region. At Corry, that good superannuate of the Northeastern Conference, who managed the Downer Oil Works, has the good fame of infusing life's intelligence into the infant society as gave it its present excellent condition. This Erie Conference is on good Methodist soil. It contains many thriving cities, and is on the whole the wealthiest, it may be, in our connection. While it has some enterprises of its own on hand, it has this year decided to raise for Missions and Church Extension, a sum much above that which was assigned to it. Of course, this Conference favors Lay Delegation. There is also a general emotion, not to say disgust, at the discrepancy of the reports of the Book Committee, a feeling, which, I believe, is not confined to this Conference.

Education is receiving some attention. I think the public schools of Titusville, Franklin, and Meadville, are really excellent. "Our Catholic brethren," always and everywhere the same, are conducting some private schools, and waiting their time to become "established." Our politicians are no saints, yet these schools are not up to this time endowed by Legislature. At this meridian we enter the region of colleges, as an astronomer does that of asteroids, or a sailor the belt of calms. Nothing less than a college is respectable among us, and *The Pittsburg Advocate* refreshes in the thought that they be indefinitely multiplied. Our ideas are a little confused. I have seen a professor, venerable with learned honors, teaching elementary geography, and a president has heard a class in spelling. No college of my acquaintance (they are too numerous to mention) averages with the Wilbraham Academy. But our ideas are working, and the need of a real college is felt. We hope, of course, this will be made of Alleghany, where we are trying to deserve it, but some happier or wiser competitor may surpass us. At present our Alleghany is doing most of its work in a really creditable style, and will do better when it gets the means. Our boarding-hall is on the club system, each student a corporator, an experiment long familiar in a similar way at Middletown. They fare handsomely at a very reasonable cost, do no grumbling, and get a very wholesome initiation into democratic government.

Temperance has not been a prominent feature of our social life, and will not soon become such. Yet here is an instance and argument for Prohibition. In Spring township, just west of Meadville, absolute Prohibition has reigned for five years. One day an inspiration came over an honest man, of the slightly unmusical name of Howell Powell. His nearest neighbor on the right was a distillery, on the left a whiskey tavern. He put his time and fortune to the work, until he procured a law utterly forbidding license in Spring. That law he has animated his townsmen to enforce, and it has been thoroughly enforced, and he has been able to look from his beautiful home over a wide township where rum was not in market.

For five years Spring has furnished to our courts not a single case of personal violence, and few cases of any sort. It is a model town. The law is in peril this winter, but Mr. Powell is alert, and in canvassing

for its support finds the approval and admiration of all good men. He is clearly the best citizen of our region, and if you are in the course of your Temperance struggle charged with being visionary and Utopian, point to the Utopia realized in Spring, Crawford Co., Pa., and to Howell Powell. A. B. HYDE.

CHRISTIAN LABORERS.—MATT. XX. 1-16.

BY REV. NATHAN A. SOULE.

Rise, and labor for the Master;
Work while it is called to-day;
For our time seems flying faster,
Every year that rolls away.

Be not idle, nor half-hearted;
Up, and do with all your might;
Grace and strength will be imparted,
Making all thy burdens light.

Cease, ye then, such vain excuses,
There's no time nor place for these;
They are only self-abuses,
View them in what light you please.

Thousands thus for Jesus labor;
Ye can do as well as they;
Every one can help his neighbor
In the strait and narrow way.

Rouse ye, then, the world is calling;
Sleep no longer by the way;
Thousands into line are falling,
Join the host while now you may.

HOW THEY PIONEER IT IN MINNESOTA.

[The following letter was written by a Methodist minister to the Hutchinson family, tribe of Assa, who have been singing up their church wall, as Orpheus did Thebes. It shows that all of the romance of circuit riding is not over yet.]

LITCHFIELD, MEeker Co., MINN., Jan. 9, 1872.

Bro. Hutchinson and Family. Dear Friends:—I am just getting about out of one of the most severe spells of sickness that has ever overtaken me since I came to the State.

Four weeks ago last Sunday, I preached in this place in the morning; in the afternoon, seven miles from Forest City; then rode some thirty-five miles to see a sick man on Monday, reaching my appointment twelve miles from Forest City at about 7 o'clock, getting nothing to eat from breakfast that day until the next morning. Then riding about fifteen miles visiting the people, and holding meeting next evening. This last appointment took me within twenty-seven miles of Sauk Rapids, and having business there long since needing my attention, concluded to go on and attend to it. Then my next appointment on my work was some eighteen miles from Litchfield, and laying in an angle between that place and St. Cloud. So I had determined to make this point: preach on Sunday morning, then go to Litchfield and preach at night; this would keep my work going in the usual order. Finding that the distance from St. Cloud through to my appointment was over forty miles, I started on Friday morning, to make sure of reaching it. My route was partly through the Sauk Valley, by way of St. Joe, Richmond, and Paynesville. About ten o'clock on Friday morning, one of the most furious storms of the past twelve years, I am informed, met me. I struggled on through it much of the time without the signs of a track, and reached Richmond a little after dark, having had to go on a walk for more than half the twenty-two miles; thus traveled much of the time, plunging through snow drifts, three to four feet deep; was almost chilled to death. Another man who started a little after I did, although having the advantage of my track somewhat, got in sight of the town, got lost and froze to death; his team leaving him, and going beyond the town some three miles. It was supposed he was somewhat in liquor.

My stopping-place in Richmond was in a run and gambling den, kept by a Catholic Dutchman. I was then almost sick, and had but little comfort or rest, and determined, if possible, to reach the Protestant town of Paynesville next day. The morning dawned on me with a howling storm abroad in the heavens, the snow blowing in blinding clouds; but as it seemed to come from the north, and would be at my back, concluded to harness up, and get out of this miniature hell. Had got out but two miles, when the storm increased to such a rate that my horse refused to go forward, turning round and getting into the corner of a fence; backing and turning round reluctantly, went back, and gave it up, supposing I should have to stay there until Monday morning. About one o'clock in the day the storm seemed to abate considerably, and once in a while the sun would shine through a little. An accumulation of swearing teamsters, driven in by the storm, drinking and cursing in broken Dutch, my situation became more uncomfortable every hour. I determined to make one more effort to change quarters; harnessed up, and started again. I got along as well as could be expected the first seven

miles; but as I was about to cross the high, open prairie or divide as it is called, the storm began to increase, the roads were drifted so badly that it was with great difficulty I could keep in the right direction; to keep a road, I could not, as there was none to be seen for miles. Night was coming on, and four long miles intervened between me and the town I had to reach, to find comfortable shelter for myself and faithful little horse. I soon found my horse could find what was left of the signs of a track better than I could, and let him have the reins. When I had about concluded that I had lost my way on the open prairie, as I had never traveled that piece of road before, my horse started down a hill and struck a track that had not been affected by the drift of the storm, soon reached the Crow River Bridge, and a short time after dark brought me into the town of Paynesville. My sleigh had drifted full before I got halfway, and there I was packed in nicely; thus my feet were kept comfortable, but both my hands were badly frost-bitten, both ears frozen solid as chips, close to my head. The landlord helped me out, and snow was applied to hands and ears diligently for the next hour. I had found a comfortable place for myself and dear, good little horse; but was sadly demoralized, as we used to say in the army sometimes, physically at least.

I was now ten miles from my appointment, and still hoped, as I had gone through so much difficulty, to get so far that a bright Sunday morning would greet me, and could make it in time, so that my people should not be disappointed; but although the morning was bright, I was far from it; my right ear had burst open, and was running; the other about to do so. The chill I had received brought on pleurisy and neuralgia, and I was about sick-a-bed. I went to doctoring in good earnest, determined, if possible, to recruit, so as to get home thirty miles distant by the nearest route. Had my horse put to, bundled up as much as possible, and never dropped reins until I reached Litchfield, fearing to stop least I could not start again. Got home, the excitement of effort died out, and I was soon in bed under the doctor's hands; and nearly four weeks I have been battling with a complication of diseases made up of the following: pleurisy, neuralgia, diarrhoea, inflammation of the bowels, bleeding piles, etc. My weight when I entered the army, in the spring of 1861, was 220 pounds; was weighed yesterday, and pulled down 148, with my heavy fur-coat on. So you see I shall need considerable recruiting to be strong again.

"ONE OF THE SWEET OLD CHAPTERS."

One of the sweet old chapters,
After a day like this;
The day brought tears and trouble.
The evening brings no kiss.

No rest in the arms I long for—
Rest, and refuge, and home;
Grieved, and lonely, and weary,
Unto the Book I come.

One of the sweet old chapters—
The love that blossoms through
His care of the birds and lilies,
Out in the meadow-dew.

His evening lies soft around them;
Their faith is simply to be.
O hushed by the tender lesson,
My God, let me rest in thee!

SIGHT FOR THE BLIND.

A blind man once applied to an eminent oculist to inquire concerning an operation upon his eyes. He had been blind from birth. The oculist, after a careful examination, said to him that if he would submit to a critical surgical operation, there was a bare possibility that for an instant he might see; it would be only for an instant—a gleam—and then all power of vision would be destroyed. He would never see again.

The blind man desired that the oculist should undertake the operation. The question now to be decided was, what objects should he place before him, so that if that thrilling moment came, he might gain his first and last view of them. He could at once decide. He desired that the dear friends who had ministered to him in all those years of darkness should be seated in chairs while the oculist was engaged in the operation.

For a long time the blind man submitted, in the patience of hope. At length that moment came! It was only for a moment; but he saw his dear friends! What a look that must have been! Now their image would be indelibly impressed upon his heart, and that thrilling moment's view would be his constant solace in all his remaining life of darkness!

Look at another fact which the above illustrates. If you are still without Christ, you also are in darkness. Your soul is blind. You have never seen Christ as your Redeemer, the "chief among ten thousand, and altogether lovely." He is able and willing to open the blind eyes of your soul. Yes, the Divine oculist is himself your dearest friend, whom you have never seen. He offers to dispel your darkness, and heal your blindness. — *American Messenger*.

A SIGN-POST TO THE BETTER COUNTRY. — In 1860, when the Convention of the Young Men's Christian Association met in New Orleans, a number of delegates

went together from Cincinnati on a steamboat, which was for a month, during the going and return trips, a floating Bethel. A precious revival, in which Christians were quickened, and sinners hopefully converted, was a novel experience on the Ohio and Mississippi rivers. The boat stopped at a sugar plantation in Mississippi, where one of the company had the following talk with an old negro slave:—

"You are an old man; will you not die soon?"

"Yes, massa."

"Well, where are you going?"

"To the good land."

"What makes you think so?"

"Well, massa, I can't 'zactly 'splain; but somehow, as I comes nearer to death, Jesus and I gets nearer and nearer together."

EXEQUY

ON THE DEATH OF A BELOVED WIFE.

Sleep on, my love, in thy cold bed,
Never to be disquieted;
My last "Good Night;" thou wilt not wake
Till I thy fate shall overtake;
Till age, or grief, or sickness must
Marry my body to that dust
It so much loves, and fill the room
My heart keeps empty in thy tomb.

Stay for me there; I will not fall
To meet thee in that hollow vale;
And think not much of my delay,
I am already on the way;
And follow thee with all the speed
Desire can make or sorrows breed.
Each minute is a short degree,
And every hour a step toward thee.

At night, when I betake to rest,
Next morn I rise nearer my west
Of life, almost by eight hours' sail,
Than when sleep breathed his drowsy gale.

—Bishop of Chichester.

OUR GOD IS MINDFUL. — When we think of the labor required to rear the few that are in our household—the weariness, the anxiety, the burden of life, how wonderful seems God's work! for he carries heaven, and earth, all realms in his bosom.

Many think God takes no thought for anything less than a star or a mountain, and is unmindful of the little things of life; but when I go abroad, the first thing which I see is the grass beneath my feet, and nestling in that, flowers smaller yet, and lower still the mosses with their inconspicuous blooms, which beneath the microscope glow with beauty. And if God so cares for 'grass of the field, which to-day is, and to-morrow is cast into the oven,' shall he not much more care for the minutest things of your life. 'O, ye of little faith!'

Should the Empress determine to banish me, let her banish me; "The earth is the Lord's, and the fullness thereof." If she will cast me into the sea, let her cast me into the sea; I will remember Jonah. If she will throw me into the burning, fiery furnace, the three children were there before me. If she will throw me to the wild beasts, I will remember that Daniel was in the den of lions. If she will condemn me to be stoned, I shall be the associate of Stephen, the proto-martyr. If she will have me beheaded, the Baptist has submitted to the same punishment. If she will take away my substance, "naked came I out of my mother's womb, and naked shall I return to it." — *Chrysostom*.

THE REASON WHY. — Infidels should never talk of our giving up Christianity till they can propose something superior. Lord Chesterfield's answer, therefore, to an infidel lady, was very just. When at Brussels, he was invited by Voltaire to sup with him and Madame C—. The conversation happened to turn upon the affairs of England. "I think, my lord," said Madame C—, "that the Parliament of England consists of five or six hundred of the best informed, and the most sensible men in the kingdom." "True, Madame, they are generally supposed to be so." "What, then, my lord, can be the reason they tolerate so great an absurdity as the Christian religion?" "I suppose, madame," replied his lordship, "it is because they have not been able to establish anything better in its stead. When they can, I do not doubt that in their wisdom they will readily adopt it."

THE POWER OF THE HOLY GHOST. — To the honor of God alone I will say a little of my own experience in this matter. I was powerfully converted on the morning of the 10th of October. In the evening of the same day, and on the morning of the following day, I received overwhelming baptisms of the Holy Ghost, that went through me, as it seemed to me, body and soul. I immediately found myself endued with such power from on high that a few words dropped here and there to individuals, were the means of their immediate conversion. My words seemed to fasten like barbed arrows in the souls of men. They cut like a sword. They broke the heart like a hammer. Multitudes can attest to this. Oftentimes a word dropped, without my remembering it, would fasten conviction, and often result in almost immediate conversion. Sometimes I would find myself, in a great measure, empty of this power. I would go out and visit, and find that I made no saving impression. I would exhort and pray, with the same result. I would then set apart a day for private fasting and prayer, fearing that this power had departed from me, and inquire anxiously after the reason of this apparent emptiness. After humbling myself, and calling out for help, the power would return upon me with all its freshness. This has been the experience of my life. — *Charles G. Finney, in the Independent*.

For the Children.

FOUR YEARS OLD.

I am four years old to-day;
Just as big as I can be;
Tom is coming here to play—
Tom and Joe and Jimmy Lee.
Mamma baked a cake so tall!
See! the top is white as snow.
What if I should eat it all?
Tell me, would it make me grow?
We shall have a lot of fun—
Tom and Joe and Jim and me;
We'll be horses; and we'll run
Just like fury—whoa! haw! gee!
Come in boys; don't be afraid;
I am four years old you know.
See my cake, that mamma made!
Look! it's just as white as snow.
Panny, reach me down my cap;
Find my hoe—we want to dig.
Baby sits in mamma's lap—
She can't hold me, I'm so big!
Stay and help us harness, please:
Get a string that's good to hold;
Come out doors; now, we shan't freeze;
We're big boys—we're four years old!

GIVING UP.

Some lessons which are the hardest to learn are most blessed and useful when they are learned.

A little girl named Bertha Davis knows this so well that if you were to talk to her about it, she would convince you of its truth.

Bertha has no brothers and sisters; her mother is very fond of her, and so is her father. But then all parents love their children. Only as Bertha is the only one, perhaps they make rather more of her than if there were a large family. In some respects it may be very delightful to be the only child, but for other reasons it is far better to be one of many.

Bertha was, on the whole, quite as good as most little girls. She strove to do what was right. Her mother had taught her very carefully, and she read in God's Word what a child ought to be. She knew that it was wrong to steal and get passionate, and she was honest and good-tempered. She never told a falsehood. Her mother believed every word which Bertha said. And she was obedient and obliging. Her face was not spoiled by being puckered up into frowns, and her voice did not sound harsh and unpleasant because she was quarrelling. Generally her face was a pretty sight because it was smiling, and her voice was sweet to hear because she was so often singing. Her mother had taught her that little girls should be self-controlled, and cheerful, and kind, and Bertha proved an apt scholar.

But the lesson which her mother did not teach her, was how to give up. In Bertha's home indeed there was no one to whom it was necessary to give up. She was, as you know already, the only child. Of course, all the toys that came to the house were for her. And because she was so pleasant and good, visitors and friends often brought other things besides toys, all of which came to Bertha. I do not think that she was naturally a selfish child, but she was in a little danger of becoming so from the very circumstances of her life. It seemed only right and natural that she should accept and keep all the good things which were brought to her.

Now there are few things more unlovely than a selfish child. It would certainly have spoiled Bertha had she become one. And so it was a good thing that she was invited to pay a visit to an aunt who had nine children.

"I am so glad to go, mamma. I shall be so happy," said Bertha, as she wished her mother good-bye.

Only the next day, remembering her own words, she felt as if she would be a great deal more glad to go home than she ever had been to come.

The evening on which she arrived was happy enough. All the nine cousins came thronging around to pay her loving attentions. They had heard of Bertha, and were prepared to like her from the first, and she was not shy or cold.

"It is a good thing to have plenty of cousins. I wish every body had nine," said she, laughing.

"People do not always care so very much for cousins as to want nine of them," said one of the boys.

"Perhaps all have not such good ones as mine are," said Bertha.

"You may alter your mind about us when you know us better."

The next day Bertha did know them better. The boys were not quite as chivalrous as they had been at first, and the girls soon found that there was other things to attend to besides Cousin Bertha.

One of the girls brought out a beautiful doll.

Bertha at once, without thinking, held out her arms for it.

It did not occur to her that Miss Dolly might be intended for some one else. But she was.

"Did you want my doll, Cousin Bertha? I brought her out for Louisa. I promised her that she should have the doll for a whole morning because she did something the other day for me."

Louisa received the doll, and did not offer it to her cousin.

Bertha was not angry, nor even very much disappointed, but she felt rather surprised, and that made her quiet.

That afternoon a book was brought home, and laid upon the table.

"O, delightful!" said Bertha. "I have so longed to read this. I am glad to have it. I shall not want to lay it down until it is finished."

Bertha's cousins looked at each other in surprise and amusement.

Presently one of them spoke.

"Bertha, that book is not for you. It was bought on purpose for Annie, and of course you cannot read it until she lends it to you. She has been wishing for it for a long time too."

Bertha saw what she had done in a moment. The color flashed into her face, and I am not sure but that the tears came into her eyes.

She laid the book down again.

"I beg your pardon," she said; "I did not think of what I was doing."

"O, never mind," said Annie; "you read it first, Cousin Bertha; I am quite willing to wait."

"No, thank you. I would rather you read it first," said Bertha.

She was very much pained, not because of what her cousin had said, but because she had been so thoughtless. She was vexed with herself and very miserable, and that was why she wished herself at home.

That night, after she went to bed, she thought it all over.

"I have grown into the habit of expecting that everything is for me," she said. "And what a selfish, disagreeable girl I must be."

But indeed she was not. Yet when she saw her failing, she resolved to alter it. The next morning she frankly told her cousins how it was.

"I took up the book because I really had not thought that any one else wanted it. I feel quite ashamed of myself."

"O, you need not, Bertha, it was only natural; but if you are here long you will have plenty of opportunities to learn the art of giving up," said one of the boys.

And she had. And although it was not always pleasant, Bertha's good sense and right feeling helped her, and she was always glad in her after life that she had learnt the lesson, although it was a little disagreeable. — *Christian World*.

IDEAS OF GOD. — In 1853, Sir David Brewster was in Paris, and was taken to see the Astronomer Arago, who was then in deep suffering, and was soon to die. He thus describes the interview: —

We conversed upon the marvels of creation, and the name of God was introduced. This led Arago to complain of the difficulties which his reason experienced in understanding God.

"But," said I, "It is still more difficult not to comprehend God."

He did not deny it.

"Only," added he, "in this case I abstain, for it is impossible for me to understand the God of you philosophers."

"It is not with them we are dealing," replied I, "although I believe that true philosophy necessarily conduces us to belief in God; it is of the God of the Christian that I wish to speak."

"Ah?" he exclaimed, "he was the God of my mother, before whom she always experienced so much comfort in kneeling."

"Doubtless," I answered.

He said no more; his heart had spoken; this he had understood.

SUBMISSION TO GOD. — The hardest, the severest, the last lesson which man has to learn upon this earth is submission to the will of God. It is the hardest lesson, because to our blinded eye-sight it often seems a cruel will. It is a severe lesson, because it can be taught only by the blighting of much that has been most dear. It is the last lesson, because when a man has learned that, he is fit to be transplanted from a love of willfulness to a world in which one will alone is loved, and only one is done. All that saintly experience ever had to teach resolves itself into this, the less on how to say affectionately, "Not as I will, but as Thou wilt."

A traveler who did the Coloradan mountains last fall, has informed us that he got as ravenous as a raven among the ravines, and sat down on one of the gorgeous gorges, and gorged himself.

The boy who asks no questions is a queer one, but the boy who asks any is the queerist.

OUR PRAYER MEETING.

BY REV. A. C. THOMPSON, D. D.

I. I purpose to be there regularly and punctually. "Not forsaking the assembling of ourselves together."

II. I will endeavor to draw others to the meeting.

"Come thou with us, and we will do thee good."

III. Before entering the place of prayer I will ask the Saviour's presence.

"We would see Jesus."

IV. I will not, unless it is necessary, occupy a back seat.

"How pleasant it is for brethren to dwell together in unity."

V. I will not so seat myself as to hinder others from occupying the same settee with me.

"Be courteous."

VI. I will refrain from fault-finding, and will not indulge a criticizing spirit.

"Be ye kindly affectioned one to another."

VII. I will not expressly dissent from one who has spoken, and will avoid giving the impression of variance of feeling.

"That they may be made perfect in one."

VIII. So far as is consistent, I will assist actively in the exercises, by testifying to the love of Christ, by exhortation, by a passage of Scripture, a hymn, a stanza, or otherwise.

"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs."

IX. I will not decline to lead in prayer, and in offering prayer will begin with the subject in hand, and aid of what has just been said.

"Ye also helping together by prayer for us."

X. If I offer the first prayer, it shall be chiefly an invocation, asking the Saviour's special presence and aid.

"For without me ye can do nothing."

XI. My prayers and remarks shall not be long.

"For God is in heaven, and thou upon earth; therefore let thy words be few."

XII. I will not seem to harangue nor teach in prayer, as though I were thinking of man more than of God.

"We speak before God in Christ."

XIII. I will not speak merely to fill a vacancy, but will rather offer prayer during pauses in the meeting.

"That thy benefit should not be as it were of necessity, but willingly."

XIV. I will not needlessly expose any want of faith, and discouragements.

"Who is fearful and faint-hearted, let him return."

XV. I will cultivate enlargement of faith and desires.

"Let us therefore come boldly unto the throne of grace."

XVI. On leaving the place I will endeavor to maintain a devout frame of mind.

"Continue in prayer."

XVII. I will endeavor to use all means suited to secure the blessings for which I have prayed.

"Faith, without works, is dead also."

— *American Tract Society*.

"Mamma," said a little girl, "what is the meaning of a book being printed in 12mo?" "Why, my dear," replied the mother, "it means that the book will be published in twelve months." Fact.

A country rector complained to old Dr. Routh that he received only five pounds for preaching a certain sermon at Oxford; "Five pounds!" said the doctor; "why, I wouldn't have preached that sermon for fifty!"

Mistress — "By the way, Anna — Hannah, — I'm not sure. Is your name 'Anna' or 'Hannah'?"

New Cook (tartly) — "Which my name is Anna, mum — Haich, ha, hen, ha, haich — Anna."

Mistress (giving it up in despair) — "Ah! Thank you." — *Punch*.

SOUTH CAROLINA.

STATE FINANCES.

We have been spending a few days at the capital of this State, which at this time is the centre of more than usual interest. Our State officials are in an unfortunate financial muddle, and the Legislature has been listening to reports of committees on State finances, and arguments for the impeachment of the Governor and State Treasurer. But the effort for an impeachment before the House has thus far proved to be a failure, but in various ways the subject is still agitated. While legislators fail to agree in reference to this question, one painful fact cannot be denied, the State finances and credit are at a very low ebb, and the interests of the State are being embarrassed by the sad state of affairs, and the conflicting reports from State officials and others do not afford the desired relief. Many sober, thoughtful people are thinking that there are indica-

cations of dishonesty or incompetency in the management of these grave interests. All parties agree that more money is needed, and that how to get it is a question difficult to answer. The fact remains with us a stern reality, which the bickerings of party politicians cannot dispel, as though it were the creations of excited passion or prejudice.

THE KU-KLUX TRIALS.

The United States Circuit Court in session here has attracted a large crowd of people. The question has been settled in this locality in reference to the actual existence of this infamous organization. The cases for trial have been so multiplied in the counties where arrests have been made that many cases for trial have not as yet been reached, and some counties that have been greatly disturbed by these outrages are yet to be visited for the purpose of making arrests. Over five hundred persons have been indicted for conspiracy, outrages, and murder in the counties of York, Spartanburg, and Union. Among these, over one hundred men have been indicted for murder. The District-Attorney informed me only a few days since, that in one bill of indictment just found, were included the names of three clergymen. One unfortunate young man in making his confession of guilt before the court, claimed that he was forced to join the organization against his wishes, by threats of personal violence if he did not do it. Being asked why he did not report those thus combined against him to the trial justice of the place, said in reply that the trial-justice belonged to the order; and when asked why he did not report to his pastor, replied that their minister was also a member. We have just come from the court-room, where we witnessed a scene which we cannot adequately describe. Twenty white young men were marched into the court-room, their names were called to which they answered; the indictment was then read, and they all confessed their guilt. Only two out of this number could read or write. They were poorly clad in their worn suits of coarse "homespun." They had the haggard, sallow complexion of the low down whites of our unfortunate State, without any indications of intelligence or manly independence. To look at them, afforded one a view behind the curtain among the things so carefully concealed by the proud and boastful chivalry of our State. It is true, a class here were educated, and allowed to revel amid the luxuries of indolence and wealth, but these were comparatively few, while the masses were in ignorance and abject slavery. The victims of this oppression have been left without the means to express their wrongs, or vindicate their rights.

After these dejected and forlorn-looking men had made the confession of their guilt, the District-Attorney asked, in their behalf, the clemency of the court, for the reason that they had been tools of a more highly-educated and influential class in the community, more responsible and guilty than themselves. Most of these poor whites claimed that they were forced into this organization. These men, and the work in which they have been engaged, clearly exhibit the barbarism of slavery. Judge Bond, in passing sentence upon these men, appropriately referred to their previous condition, and their strange indifference to crime. "The court, in an endeavor to recognize some features of humanity in you, has considered these facts which you plead as excuses. You have grown up in a country where slavery existed for a long time, and where the whipping-post was a standing institution."

The Judge passed sentence upon each of these persons, giving them a longer or shorter time in prison, according to the nature of the offense they had committed. It was a painful sight, and it was still more painful to reflect that these men represent thousands in our State who are without education, sunken in the depths of poverty and moral degradation. Many of these are without the light of the Gospel, as well as the means of education. What can be done for the poor whites of our State? They are in darkness and slavery, and yet they seem not to know their debasement, and their hearts are unmoved by the stirring impulses of ambition or hope. They tamely submit to wear the fetters without one manly effort for freedom.

Those who have led them into these recent acts of violence upon the rights of others, have many of them fled from the State, for fear of being arrested. It seems sad that the party the most deeply involved in guilt, should thus for the time being escape merited punishment; but we are glad to know that they must try some new field of adventure for their midnight disguises and "Ku-Klux" revels; and this allows us to hope for a time of peace for some of the disturbed sections of our unfortunate State, where for a long period there has been no security for life or property, only in oath-bound subjection to the pleasure of these inhuman defenders of Southern opinions and institutions.

We were in the court-house when the Hon. Reverdy Johnson, from Maryland, in his address to the jury, used the following language:—

"I have listened with unmixed horror to some of the testimony which has been brought before you. The outrages proved are shocking to humanity; they admit of neither excuse nor justification; they violate every obligation which law and nature imposes upon men; they show that the parties engaged were brutes, insensible to the obligations of humanity and religion."

Our Book Table.

SCIENTIFIC.

SPECTRUM ANALYSIS; Three Lectures, by Profs. Roscoe, Huggins, and Lockyer. Chas. C. Chatfield & Co., 1872. Since the invention of the telescope, no new instrument of scientific research has added so much to our knowledge of the physical phenomena of the universe as the spectroscopic. To the chemist it has given four new elements, and more accurate tests for many elements previously known. To the astronomer it has revealed the constitution of sun and star and nebula, the motions of the fixed stars, the physical phenomena of the sun's atmosphere, and the progressive evolution of world-systems. It is too early yet for its discoveries to be recorded in school text-books to any great extent, and most of the special works on this subject are too costly, or require too much of scientific knowledge to meet the wants of the general public. Mr. Chatfield has done good service in giving to the public this little tract—the seventh of his University Series. Each of the three lectures is by an acknowledged master of the subject. The various facts and theories are presented in a manner sufficiently simple for any person of average intelligence. A little editorial work would have very much improved the style of these lectures, especially the first, for their present purpose. The forms of expression in referring to experiments and diagrams, which are perfectly appropriate in an oral lecture where experiments and diagrams are being exhibited, become quite distasteful in a printed treatise. On the whole, most of our readers are not likely to find a better way to invest twenty-five cents than in the purchase of this tract.

WATER AND LAND; by Jacob Abbott, discourses on the constituents of these two bodies, with pictures, stories, facts and laws, well arranged. It should enter every youth's library.

MAVELS OF SCIENCE, AND NATURE, AND ART. Two vols. **WATER AND VEGETATION.** Scribner & Co. These are in the excellent library which every library ought to possess, full of instruction, vividly and aptly put. They are just the thing for boys and girls.

POETRY.

LANDMARKS AND OTHER POEMS, by John James Platt. **WESTERN WINDOWS,** by John James Platt. Hurd & Houghton. The two volumes come together, but the last is first in age, and has been previously commented upon and commended in these columns. It has many tender, some strong, and not a few poetical lines. These are even more rural. They smell the smell of the fields. "The Lost Farm" is a vivid sketch of a frequent Western picture, where—

"The lost farm underneath the city lies."

His "brevia" are often full of point. This, on "Popularity and Fame:"—

I.
"Post-haste one flies—at noisy inns she gossips on the way,
Where stormy boys applaud and shout, and men in liveries
gay;
Her business is in yonder town, her journey lasts to-day."

II.
"One travels slow—at first her inns are houses for the poor,
Then mayors wait at city gate, and kings at palace door;
To the world's end she journeys on, her road is evermore."
This is pretty on "Snow-Falling:"—

"There's a beautiful garden in heaven,
And these are the banished flowers,
Falling, and driven and drifted,
Into this dark world of ours."

HEART TO HEART. Hymns by the author of "The Old, Old Story." Pamphlet. A. D. F. Randolph. Immortality often hangs on one poem or hymn. Toplady, if he wrote it, which is doubtful, is only known by "Rock of Ages;" Heber, by "Missionary Hymn;" Kirke White, by "Star of Bethlehem." "The Old, Old Story" has a popular melody, and pleasing lines. This little collection, for twenty cents, gives a pretty body of pious verses. Its first hymn, "Jesus on the Mercy-seat," is full of faith and praise:—

"I cannot leave this holy place;
O suffer me to stay!
I long to see Thy beauty, Lord,
All day, and every day!"

Excellent in spirit are the lines on "Then Came Jesus, the Door Being Shut." Perhaps the *Transcript* will object to this verse, so like Mr. Hepworth's words:—

"My ever-watchful Guardian,
I feel that Thou art near;
Thine arm too closely round me,
To leave me room for fear.
I hear Thee whisper,
'Thou art Mine,'
And gladly answer,
'I am Thine!'"

Buy this little book. It will be health to the soul.

So also will be the **MELODY OF THE TWENTY-THIRD PSALM,** and **WAYFARING HYMNS,** by Anna Warner (A. D. F. Randolph), which is exquisitely gotten up, and full of divine refreshment. It takes the Psalm of Psalms, and fills it with spices from other portions of the Holy Word. The hymns are songs for the Pilgrimage, full of sweet rest and strength, translated and original, with that best hymn of all found under a soldier's pillow, lying dead in a hospital at Port Royal, whose authorship has never been known:—

"I lay me down and sleep,

With little thought or care,
Whether my waking find
Me here or there."

"My half-day's work is done,
And this is all my part;
I give a patient God
My patient heart."

"And grasp His banner still,
Though all its blue be dim;
These stripes, no less than stars,
Lead after Him."

"Not with Corruptible Things" is a grand and holy hymn on "The Blood." Thus heavenly are its words:—

"The blood of Christ! the blood of Christ!
Thou only shalt the glory keep;
Fountain of every blessedness,
Come 'like a flood, full, mighty, deep';
Come, fill my soul with righteousness,
O Thou eternal good, unpriced!
The blood of Christ! the blood of Christ!"

This is the best and prettiest present for a devout or afflicted soul, that has lately, or for a long while, been published.

QUARTERLIES.

The Baptist Quarterly begins with an able discourse, by Prof. Hamlin, of Colby University, on the attitude of the Christian teacher in respect to science. It gives a résumé of science, and shows how closely it is related to Christ; and it properly detects and declares the fact that science cannot be the fully accepted handmaid of religion "until alienation of the human heart from nature's God shall cease to pervert the judgment of man in the study of His works." Dr. Crane, of Texas, contrasts and combines the Natural and the Supernatural, showing that the first in its falseness began with the serpent devil in Eden; that it has always been active, has had distinguished disciples, besides the subtlest of beasts, and the first-born of men. The false and true supernatural are set over against it. It is a timely essay. Dr. Hovey thinks human government only a machine, and no more necessarily Christian than a factory; or, he might add, a theological school; for what is that but a machine? How foolish was Abraham Lincoln for asserting his indebtedness to the churches! He thinks "all civil rulers of man's creation; none of them hold their place or power directly from God; a great reversal of Old World, and all the world theories. He has to reject the Jewish government as a type of the Christian. This arises from his view of the Church as only a body of baptized believers; not a family, a race, a people of God. The American idea has never accepted this, even in its omission of God from the Constitution; for "In God is our Trust," was its motto in the time of the war and annual thanksgivings, and occasional fasts show where it feels its duty lies. If toward God, it will be hard for Dr. Hovey to say why not toward Christ; for what is God, in His relations to man, but Christ? "King of nations," saith the Scriptures. He thinks "a State is no more divine, than social life or labor is divine." But if Paul and Christ teach truly that these are also divine and Christian, we begin our civil life truly in faith and prayer, and our daily labor also. The recognition of Christ in the Constitution in no wise conflicts with the liberty of anti-christ to deny Him, and oppose Him in every possible form, even as the recognition of Christ by the parents as the Head of the family does not prevent the bad children from being very bad, if they so determine. Dr. Hovey will find his argument in full in the *Infidel Index*; and properly, for it is entirely on its side. Dr. Williams gives an admirable essay on Pascal, worth reading many times for its style and force. He puts him first among theologians. In the critical notes, "Ammiel," used in the Syriac as the translation of baptizo, is confessed to mean, "to stand" in its primitive signification. This may mean, it thinks, standing in the water to be immersed, or out of it to be sprinkled. Why not in it to be sprinkled? It is a good deal for a Baptist quarterly to be so truly Baptist.

The North American has great ability in this number. Mr. Sanborn shows how pauperism decreases in New England, even with increase of population, and that the English theory, "the more wealth, the more poverty," does not hold true. He also and rightly approves of home relief instead of the almshouse. It is an encouraging essay, only lacking one thing—he should have shown how this decrease of pauperism in Massachusetts is owing to the increase of total abstinence, more than to all other causes. Give us Prohibition, strictly enforced, and pauperism will be a lost art; the few, impoverished by age and disease, will be taken care of by friends without the aid of town or State. May he get that fact into *The North American* sometime. "Oratory and Journalism" is a spicy review of the modern history of the former, and all the political history of the latter force. It sketches their power, especially in England, in the last century. T. Watson, the poet, is reviewed, and his love-songs, brought up with him, "blossom from the dust." They are as quaint and tender as Shakespeare's sonnets. H. Adams gives a lively journal of a lad at Harvard in 1786-87, (John Adams, probably, by name,) which illustrates the fact that age makes a thing respectable and interesting. College studies, rows, loves, and liquor, are here spread forth. The boys asked the abandonment of the public Commencement, and the President refused because he thought its abolishment would not stimulate study, and it "would offend the future Governor, by depriving him of that opportunity to show himself in splendor and magnificence"—a good hint that modern governors might well take. The Butler canvass is discussed, chiefly on the labor question.

New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
Sciences of Religion, Muller,	Scribner & Co.	A. Williams & Co.
Atlantic.	Osgood & Co.	
Harper's.	Harper.	
Old and New.	Roberts Bros.	Gould & Lincoln.
Tales of Christian Life.	R. Carter & Bros.	
English Lessons, Seeley.	Roberts.	
Sunday School, Brock.	F. P. Dutton,	A. Williams & Co.
Border Reminiscences, Marcy.	Harper.	
Thomas Jefferson.		
History of the Old Testament.		
Stuart.		
Mission Ridge, Taylor.	W. F. Draper.	Noyes & Holmes.
Leherbuch.	Appleton.	
Christian Theology, Somerset.		
Barnaby Rudge.		
Christ and His Church, Hepworth.		
How to Live for a Dime.	Redfield.	
Love in High Life, Arthur.		

RATES OF ADVERTISING.	
For solid line, Agate type, first insertion,	25 cents
each continued insertion,	20 cents
15 insertions, 1 month,	15 cents
30 insertions, 2 months,	30 cents
45 insertions, 3 months,	45 cents
60 insertions, 4 months,	60 cents
75 insertions, 5 months,	75 cents
90 insertions, 6 months,	90 cents
105 insertions, 7 months,	105 cents
120 insertions, 8 months,	120 cents
135 insertions, 9 months,	135 cents
150 insertions, 10 months,	150 cents
165 insertions, 11 months,	165 cents
180 insertions, 12 months,	180 cents
Business Notices, each continued insertion, 20 cents	
Reading Matter, each line,	50 cents

THE HERALD.

BOSTON, FEBRUARY 15, 1872.

TERMS, \$2.50 per year. Clergymen, \$3—in advance.

To READERS AND CORRESPONDENTS.—All leased articles, not credited to other journals, are original.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Articles published with the names of the authors are not necessarily expressive of the views of this journal.

Will each subscriber be kind enough to look at the figures on his paper, and if it has not been paid to Jan. 1, 1872, he will confer a favor by forwarding the amount due. If some should receive bills, they will please consider it a gentle reminder of their indebtedness.

When any person wishes his paper discontinued he must pay all arrearages, or the paper may continue to be sent until payment is made, for the subscriber is legally holden for the whole amount, whether it is taken from the office or not.

Any person wishing the direction of his paper changed should give the name of the place where it has been sent, as well as the name of the place where he wishes it to be sent. The list is kept by towns, and it is important that the above directions be complied with.

A NEW HYMNAL.

The Bishops of our Church fell into an odd blunder, as representatives of such a live and growing body when they put in their address in the beginning of the hymn-book in 1849: "We congratulate you, brethren, on having now such a book as, from the number, variety, and adaptation of its hymns, will not require another revision for generations to come." That was about equal to Bishop Asbury's reported remark at the dedication of a comparatively spacious church at Cambridge, New York, "We have a house big enough now to hold our Conferences in for fifty years."

The Church, Conference, and hymnals grow a good deal faster than our wisest men dream. One of the "generations to come" has hardly reached its majority, ere a feeling, deep and wide, moves for a revised hymn-book. In fact, it moved for it before the book itself got well started. We remember at our first camp-meeting, as a pastor, in 1851, hearing good Bro. Morgan, who died last year, after going into the woods for prayer and preparation to preach, looking up his hymns, to ask for three or four of his warm favorites, and not finding them, exclaim, "There is nothing in the new book fit to sing." So criticism began early, and has never ceased. Anti-slavery men sought vainly for a word against human bondage; temperance, for a word against intemperance.

The revisers of our hymn-book were excellent men, but they happened to serve their generation in a day when Methodism, getting into its fashionable clothes, was a little ashamed of the robust words of its earlier epoch. So their book bears many traces of this timidity. Did a line beat too full of the blood of faith, it was leached, and brought into a whiter and deathlier condition. For instance,—

"Shall crawling worms consume,"

a most powerful and truthful line, that would arrest any sinner's eye and heart, was modified to—

"Into dust consume,"

which is neither sense, nor poetry, nor power.

"How happy every child of grace,"

has in the original this outburst,—

"O, would He more of heaven bestow,

And let the vessel break,"

which was altered to,—

"And when the vessels break,"

as though we had a squadron of ships, instead of an "earthen vessel," easily broken by the display of God's love. How they left the fourth line in,—

"To grasp the God we seek,"

is surprising, for this is the boldest line of all. They should have rendered it,—

"To see the God we seek."

The last verse of, "There is a fountain," is reversed from the original, and should end triumphantly in the heavens, and not as it now does in the grave,—

"When this poor flapping, stammering tongue
Lies silent in the grave,
Then a nobler, sweeter song,
I'll sing His power to save."

Another great defect of the present book, and on the same line, is the omission of nearly all the warm so-

cial hymns. The prayer-meeting was ignored, and a book was made up for cold and dead public worship. Hence, those many gushing, but really poetical hymns, that our meetings reveled in were all carefully excluded; such as that charming transcript of Solomon's Songs, which so delighted the soul of Wilbur Fisk,—

"O, Thou, in whose presence my soul takes delight,"

or, that no less delicious one on the Bible,—

"How firm a foundation, ye saints of the Lord."

And a multitude of less known, but equally excellent ones of the same class, that ought to be in the hymn-book; such as that tender cry, which, whoever that heard Bro. McCurdy sing it at Eastham, on the stand, in his youthful days, can hardly refrain from crying, in his recollection, a sapphic stanza, of classic and holy grace,—

"Stop, thoughtless sinner, stop awhile, and ponder,
Ere death arrests thee, and the Judge in vengeance,
Hurls from His presence thine affrighted spirit
Swift to destruction."

Or that,—

"O come, my soul, and let us take
A walk becoming you and me;
And whither, my friend, shall we our footsteps tend,
To Calvary, or to Gethsemane?"

Or that solemn appeal, a *Dies Ira* of dread, and of glory,—

"Saw ye my Saviour?
Saw ye my Saviour?
Saw ye my Saviour, God?
O, He died on Calvary,
To atone for you and me,
And to purchase our pardon with blood."

But it is not to restore the old, so much as to add to the new, that the work should be revised. Many volumes of Charles Wesley's poems have since been published, whose treasures ought to be sifted into our hymnal. Other hymns of rare excellence have been written, which have no place in the collection,—

"Just as I am, without one plea,"

"Nearer, my God to Thee,"

which we will take from the Unitarians, in exchange for those few unhappy ministers they have taken from us, and not lose by the exchange.

"One sweetly solemn thought,"

Phebe Cary's best; or that soldier hymn, fit for every soldier in the Church militant,—

"I lay me down to sleep,
Without one thought or care,
Whether my waking find
Me here or there."

Also:

"I think when I read that sweet story of old,"

and not a few others of like rare desert.

We want more social and enjoyable hymns. Beecher's book is far beyond ours in this feature. We are driven to the doggerel of the little songsters for our soul's food. Our hymn-book should be made familiar, cordial, the best companion of our best hours. It is too stately, too cold, too dignified. The whole air of religion to-day is charged with August warmth. It is sunny, cordial, free, and easy. Our hymnal should correspond.

It should have reformatory hymns. The anti-slavery war was waged without its help. Grand abolitionist as was Dr. Floy, he did not put any of it into the hymn-book. It is too late for it to help that conflict, except as it preaches warmly against caste, and all unbrotherliness. But Temperance asks its aid, and other national duties demand their hymnology.

We want a warm, yet finished revision; more blood and fire, and not less grace and harmony; more that lifts, and not less that regulates; more that stirs, and not less that calms. We want, too, the ritual in the hymnal, so that all the congregation can join in the baptismal and sacramental services. We want the Apostles' creed, and Ten Commandments, which they can recite with the minister. We want chants, that they may learn to sing them with the choir, as all true Episcopalians should. We want the dear old hymns of our fathers, derided as penny royal, and which were guinea royal. We want the new hymns of modern faith and fervor. We want Wesley's newly-published hymns. We want the reformatory hymns against every social vice, and for every social virtue. We want, *in fine* (which should be read as Latin, and not as it usually is, as English), a new hymnal.

THE DUSTER VERSUS SURPLICE.

WARREN, R. I., Jan. 31, 1872.

TO THE EDITORS OF ZION'S HERALD:—On reaching this place to-day, my attention was called to an article in your issue of the 11th inst., which contains a gross libel of myself, and which, I have no doubt, your sense of justice will allow me to contradict in your columns. It says: "Bishop Randall goes over Colorado, receiving courtesies from Methodist ministers, and then goes East, and makes fun of these hearty and honest frontiersmen." This statement is an unqualified falsehood. I

have never done any such thing. East or West, in regard to Methodists, or any other denomination. I never was guilty of "holding up to ridicule" any order of Christians, even in my youth, when I had not upon me the restraints of discipleship; much less have I inclined to do this thing as a minister of Christ, and certainly could not be guilty of this gross impropriety without violating both the principles of the Gospel and "the tenets of my sect."

I have never spoken of the Methodist denomination, in any address, except in terms of respect, frequently alluding to their missionary zeal as worthy of our imitation. So far from ridiculing the Presiding Elder, on the occasion referred to, I was careful to express my sense of his kindness in granting me the use of his place of worship, and remarked that such was the intelligence and culture of the people on the frontier, that divine service lost much of its impressiveness, when the minister conducted it in a careless manner, without even removing his duster, indicating a want of a due appreciation of his office, of the congregation as a refined people, and the place as the house of God. It was doing on the frontier what a minister would not think of doing in the pulpits of Boston, and other Eastern cities, thereby lessening his influence with the people.

I have fully answered this attack in the Colorado papers, where the slander has been diligently circulated in my absence, a copy of which will be sent to the Methodist newspapers through the country, so far as they may be known to me.

Your own editorial remark surprised me not a little, where you say, "Bishop Randall has been receiving favors from a Methodist Presiding Elder in Colorado, who is more of a Bishop than himself, whether breadth of diocese or number of churches be counted." I was not before aware that in the Methodist polity a Presiding Elder was "more than a Bishop." My impression had always been that this class was a more numerous body, and subordinate to the Episcopate. There is, however, a geographical point in which the readers of the HERALD may be misled, and on which I have positive knowledge. The Presiding Elder in question resides in the southern part of Colorado. My episcopal jurisdiction embraces the entire territories of Colorado, New Mexico, and Wyoming,—an area of upwards of three hundred thousand square miles. What can be the object or the profit of the publication of such like misrepresentations in a professedly religious cause, I am at a loss to understand. Very respectfully yours,

GEO. M. RANDALL.

We print with pleasure Bishop Randall's notes. We are a little surprised at his warmth; but dwelling on the frontier, among Methodists, has set his Church blood, that usually flows "so slow, and calm, and cool," into a Methodist fervor. We simply repeated a tale running through the press, and properly characterized it. He as properly defends his kind dealings with our Church (we will not wound his feelings by putting "the" for "our"), but if he will notice, he confesses all that has been charged against him. To show an Eastern audience how refined the Colorado and Nevada miners are, he says, "That Divine service lost much of its impressiveness when the minister conducted it in a careless manner, without even removing his duster."

Now this was a reflection on somebody's "duster." Was it on one of his own Church? It happens that a Methodist Presiding Elder had appeared in this guise, and he is supposed to be the one thus held up to censure, if not ridicule. It appears, too, that the Methodist Episcopal clergyman had given Bishop Randall the free use of his churches and pulpits, which generosity had never, as we are aware of, been reciprocated. It also does not appear but that he was a gentleman of culture, and knew as well how to dress and behave in the Church of God as Bishop Randall. We do not think it was right to hold him up to ridicule. The Bishop would have been justified had he said, "These pioneers are so cultivated and sensitive to church proprieties, that they would not stand the dirty surplices that singers and priests put on in the cathedral service of York and Canterbury," not to say of Trinity, New York, and the Church of the Advent in Boston, which might naturally be proud to follow, even in dirt and into dirt, the highest authorities in their spiritual realm. He would have a right to censure his own apparel, or that of his priests', but not that of a clergyman of a sister Church, who had handsomely offered him his own pulpit and church for his episcopal services, but who had not been invited to assist in the ordination, as Bishop Janes invited the Congregationalist minister at Norwich, Conn., in whose house he was exercising his episcopal functions. Perhaps that "duster" prevented his extending the invitation.

That "duster," however, has only got to be a little more sanctified with clerical use, to become the choicest robe of the Church. It is as Scriptural as the white shirt worn outside, or the pillows sewed to the arm-holes, though these are mentioned by Isaiah, but not with especial commendation; or the black silk gown which Christ never had on, or his disciples. How Peter and his associates must have looked fishing in that Jeff. Davis apparel! But the cope and the alb and the surplice, and the whole set of Romish and ritual millinery, are directly from the Roman society, toga and all. So if the Elder holds on to the "duster," he may find its easy-flowing lines, its shining substance, its robeless robing will yet be the High Church fashion, and

men will be discussing its typical significance; how that its white linen means "the righteousness of the saints;" its straight edge, (when fresh), the path of life; its broad back, large and easy, the fullness of perfect love; its shining ironing, the raptures of highest Methodist experience, which will then be frozen into the lowest ritualist sort. Its sleeves will be shown to be made so comfortable, in order that they "may stretch like seas, and grasp in all the world" with true Methodist, Roman, Anglican, and every other ecclesiastical ambition,—

"And so forth, and so forth, and so forth, and so on,
With such kind of stuff one might endlessly go on."

The Bishop thinks the Elder is less than a Bishop in dignity, and far less than he, in breadth of diocese. The latter, we guess, is true. Our work out there is so great and increasing that we have to put on the ground he covers several of this kind of M. Episcopal Bishops (this is the course men adopt when they are getting ready to drop their first name). But if he will read the Minutes of the New England Convention of Presiding Elders, in the HERALD of week before last, he will find that this body is getting ready to grow into the episcopal name, as it has from the beginning been of the episcopal nature, episcopos being overseer; and what else is a Presiding Elder? So that the P. E. "in a duster" (Protestant Episcopal those initials may yet mean) is, after all, precisely on a line with a diocesan Bishop, no matter how much larger the D. B.'s territory may be, through lack of churches to oversee.

We acknowledge the zealous labors, and general charity and good feeling of Bishop Randall. He is of the Low Church type of bishops, believes in salvation more than sacramentalism, and is working to build up his Church in all its departments with great zeal, ability, and success. We shall rejoice if, in his ardor of soul, he shall get surplice, band, gown, robe, and coat off, and work in the shirt-sleeves beneath his straight black coat, and even roll them up, in his search for souls, as the miners do in their search for infinitely less precious substance, working for God and Christ in his naked arms. We trust, when he does this in his church, to which he has invited a Methodist diocesan Bishop to preach at one of the services, the latter brother will not speak in the next General Conference about the lack of propriety exhibited by his good friend, the P. Episcopal Bishop, in his own meeting-house, and among his own people.

THE BEAUTY OF HOLINESS.

Pleasure can only be derived from the enjoyment of the beautiful, materially, mentally, or spiritually. We rejoicingly contemplate, sometimes, material beauties in the formation of nature, in the gorgeous pageantry of sunshine, the gentle modesty of sweet flowers, the graceful tapestry hangings of the forest's undulating foliage, the silvery surfaces of lakes, seas, and mountain streams, the cerulean depths of oceans, the grey, old rocks, the soft-toned harmony of colors, the rich, voluminous melody of greenwood song-birds, and all throughout the general undetailed variety in Nature.

We also observe with pleasurable emotions, moral beauties, the interior of man, which sometimes shine forth, illuminating the plainest exteriors, converting into the most interesting; discovering lines and forms of delicate beauty. Truth, kindness, goodness, benevolence, cheerfulness, and purity make the largest want of proportion in personal, physical formation, beautiful to behold, seeming to reverse the order of the natural law of contrast. Sterling integrity, truthfulness of heart, are in degree most lovable. The companionship of such, vastly more desirable than simple beauty of person, or any amount of affability in manners. Spiritual, surpasses all other beauty. Oftentimes, persons boasting great mental or physical charms, are offensive and disgusting, absolutely unendurable, for the want of moral rectitude.

Again, persons of great physical deformity, with ungainly bodies and distorted mien, poor and unlettered, are courted and sought after because of their beautiful spirits, kindly hearts, and purity of life. Their bodies may be repulsive, but their perfection in Christian graces gives them a beauty of unsurpassing loveliness. We once knew an old man, in an ugly, deformed body, almost hideous, who was universally beloved, always respected, always welcome, because of his sweet spirit and unsullied purity.

A young woman lately died in a distant city, whose mental culture and personal charms were almost angelic, yet she was shunned and feared. Hers was like the glittering of the poisonous reptile. She was a fiend, a murderess of unrelenting cruelty.

There is nothing beautiful that is painful, degraded, or low. Evil is not beautiful, nor can it be elevated. We sometimes see the good or beautiful closely associated with the evil, but even then they are strongly separate,

there is never connection. A lovely face may be associated with a depraved heart. Sweet songs and music may be uttered by vile and polluted lips. Satan may give utterance to truth, himself "the father of lies." We may look upon the delicate outline of a beautiful face of a depraved and vicious woman, and the contrast will only serve to render the evil more hideous, while the beauty is more lovely, except the association warp our minds with prejudice, just as two persons will contrast, one ugly and evil, the other beautiful and good. The beautiful is one and distinct from evil. The two cannot be blended. The beautiful is always "that assemblage of certain qualities so arranged as to impress the mind and heart with pleasure, and elicit our approval."

Evil is always that which produces pain, and only pain, though it "steal the livery of heaven." It is true it may be so associated with the beautiful as to elude observation by the casual observer. It may wrap in beauty's robes, to cheat and allure its victims. Satan presents never evil when desiring to entrap a wary soul. The devil comes not as the figures represent him in the comic almanacs. He seldom shows his horns or hoofs, by design. He comes in softest vesture, with winning ways, and musical voice, as "an angel of light." He seizes art and wealth, weaving garlands of beauty, throwing dreamy mists around and into the heart of his victims. The young are drawn into festooned halls, whirled in the giddy maze of the dance, with charming beings, clad with elegance, uttering honied words, perhaps sustained by the delusion of aristocratic caste. Saloons emblazoned with gilded trappings of furniture; crystal decanters flash burning rays; the deadly mixture is with whitest sugar; 'tis never bitter to the taste, always sweet, until it "biteth." Only when the victim is fatally secured, when there's no retreat, does the devil throw off his stolen robes.

Pain is evil; there can be nothing beautiful in pain, while there is nothing painful in the beautiful of itself, it being elevated. Virtue is beautiful; honesty and chastity are virtues; innocence and purity are beautiful, but never of themselves produce pain. Sweet sounds are beautiful, and lift the soul. Jesus led His disciples out, and engaged them in singing beautiful sentiments, to prepare their minds for heavenly instruction.

Holiness unto the Lord is the great sum-total of virtue, which is the beautiful. As space contains all bodies, so holiness contains all virtue, all of the beautiful, all the elevating principles of our being, and is transcendently the character of our God. And He condescends to fill us with Himself, making us holy, when we can enjoy all the latitude and longitude of the intensified, commingling felicities of this enrapturing state.

OUT OF THE DEN.

We had to leave the Brooklyn Daniel last week in the jaws of the devouring lions. But he has escaped. The presbytery waged a fierce warfare for two whole days, to the immense laughter of all the rest of the world. Dr. Spear saw its ridiculousness, and sought its early extinction; but his wise counsels were overcome by a vehement young gentleman, his successor in his pulpit, Rev. Mr. Patten, who needlessly said he was "a young and a new-comer," these adolescent facts being evident, his speech betraying him. He didn't care if Brooklyn did laugh, not he. "This is a very important matter, going to the roots of society, tending to destroy domestic life." He, however, graciously exonerated Dr. Cuyler from "clearly foreseeing the logical results of his conduct." How kind! and how the twinkling black eye of the Daniel must have shot grateful glances to this party in a lion's skin.

Mr. Vandyke, he that approved the Fugitive Slave Law, and opposed the war, and all other like excellences, was equally horrified:—

"Dr. Cuyler has made as good a defense as the badness of his cause would permit. His act links itself, first, with the sensationalism for which Brooklyn is so famous; second, with the upsetting of all the social moralities. If Dr. Cuyler opposes Woman Suffrage, he strains at a goat while swallowing a camel. It is in the demand to speak with men from pulpit and platform, that woman's revolt is most obnoxious. Thirdly, this act links itself with the demoralizing Broad Church movement. Dr. Vandyke referred to the fact that this same 'lady orator' was in 'bad odor' with her own sect, on account of her co-operating with 'hiringling monsters.' He wanted to know, on the other hand, if it was tolerable that a person not baptized, not ordained, and of the female sex, was to preach in Presbyterian pulpits. If, however, she could prove that she was, as all Quaker preachers claim to be, inspired, that is, 'in the spirit and power of those who gave forth the Scriptures,' he could not object to her using his pulpit. He would call attention to the fact that none of the Twelve Apostles, or the seventy afterward chosen, were women."

And so he played his part, and subsided. He, however, did scratch his victim just a little when he ex-

posed his inconsistency in opposing Woman Suffrage, it being just as proper for a woman to vote Temperance as to speak it, often more so; just as proper to help elect Christ king of nations, as to help make Him King of saints. Dr. Duryea advanced and retreated, retreated and advanced. There is always a neutral point between contending hosts, and he occupied it in this instance. Mr. Talmage took the lions by the mane or tail, and boldly whisked them round the den, offering a resolution dismissing the charge against Mr. Cuyler, encouraging the practice of exchanging pulpits with clergymen of the various evangelical denominations, and hailing the coming time when women will go everywhere recommending the pardon and comfort of the Gospel. The resolution, of course, was instantly tabled, and the lions were at ease from this Van Amburgh. Mr. Cuyler boldly stood up to his act:—

"He wanted to know: 1. Was the act prohibited by the book of Church government? He contended that it neither permitted nor prohibited woman preaching. 2. Was the act against the Bible? Was it against the Word of God for woman to speak in mixed assembly of both sexes? He insisted that the Bible was very non-committal. Woman had prophesied. Anna spoke of the Messiah in the Temple. Paul said woman should not pray or prophecy in public without the peplum, or veil. Philip's four daughters prophesied. Priscilla and Aquilla prophesied. Paul does not forbid a woman to proclaim the Gospel truth to a man. Priscilla taught Apollos. Teaching was not prohibited. The promiscuous Bible-class taught by woman often swells to the proportion of a country congregation. He concluded that Paul did not mean altogether to forbid the woman from giving Gospel truth in any form. He contended that Paul allowed woman to pray and prophesy, but that his prohibitions on woman 'speaking in church' meant differently. He claimed there was a wide divergence of opinion on the question. He insisted that woman had a proper place in the Gospel message; that it was next to impossible to draw a line in the Bible about woman's functions in the Church. It was an open question, to be determined by conscience, common sense, and circumstances."

There was a deal of talk, in which Rev. Mr. Taylor truly said:—

"That if they passed this resolution they would make themselves a laughing-stock. The orthodox churches had been rent and torn concerning organs and stoves in their sanctuaries. Paul prohibits jewelry and fine clothes just as earnestly as women preaching; if this law is enforced it will empty the churches."

After which, the good sense of Dr. Spear and others prevailed. A twenty year old law, discouraging female speaking in meeting, was revised and adopted, and Theodore was taken up from the humble pit, and will go with Miss Smiley, on his way smiling.

The Register waxes wrathful over the trenchant article in a late "Social Meeting," showing how far from the Gospel a Unitarian minister had fallen in a New England town. That writer said:—

"We are informed that this clergyman teaches his people that Christ is no more than any other man; that the Bible is no more than any other book; that Christianity is no more than any other religion; that God is nothing different from nature. He tells them that there have been, and now are better and wiser than Jesus Christ. He seems to hate the name of Jesus. He tells them that God is everything, and everything is a part of God; that matter is eternal, so that there is no living God, the Creator and Preserver of all things; hence, no living, personal, intelligent God to worship, to pray to, and to trust in. Hence, their religion is a farce. Are not these, and other doctrines that might be named, of hellish origin, and fiendish inspiration?"

Of course, the last half dozen lines, beginning "So there is no living God," are the comments of the Methodist preacher. It does not quite denounce this as untrue, but demands the name of "this teacher," that "there is no living God to pray to, and to trust in, who seems to hate the name of Jesus," "that we may do what we can towards exposing his irreverence, and his folly in pretending to be a religious teacher."

If it is not done, the writer is a "Methodist slanderer." We regret that the sheet that accompanied the article, and bore the name of the brother, is lost. We had forgotten his name, or we should have put it on the article. Will he please send us, or the Register his name? Meantime, the Register can have the manuscript, if it wishes, and can solace itself with the following gentlemen of high degree in the Unitarian ministry, who preach pretty nearly all this person does, and some of them even more. The leading professor in its theological seminary, who has very lately called the miracles myths, and given Buddha some claims above Christ; and his last published work, seems to put Cain above Abel; Rev. Dr. Bartol, the poetical Pantheist, whose last sermon is commended in this very number of the Register, and in which sermon Christ is hardly made more of than any other man, or God than Christ; Rev. Mr. Potter, pastor of the Church of New Bedford, and Secretary of the Free-religious Association, Rev. Mr. Frothingham, pastor of the Third Unitarian society in

New York, and President of the Free-religious Association, whose name, this number of the *Register* says, "is in our list of ministers in the Year Book of 1872," Rev. Mr. Vickars, of Cincinnati, Rev. W. T. Clarke, of Harlem (see *Golden Age* passim), Rev. Mr. Chadwick, of Brooklyn, Rev. Mr. Johnson, of Lynn, Rev. Mr. Towne, of Chicago, Rev. Mr. Weiss, of Watertown, Rev. Mr. Longfellow, of Brookline, Rev. Mr. Alger, of Boston, and Rev. J. L. Hatch, of all round the lot, and according to Dr. Thompson, of Jamaica Plain, about two thirds of their whole ministry. Meanwhile, it can proceed to expel of these, while the one it is so anxious to get at is being brought forward for execution. It will have a busy time chopping off all these heads, especially when its Conference has again and again refused, under the impassioned leadership of its great chiefs, Messrs. Bellows and Clarke, to proceed to any such execution.

Mrs. Sagatoo writes as follows about the Indian Church, for which we have received and forwarded \$30:—

"We were very glad to learn that you have some money for us, 'if we go on with the chapel.' We have not the least idea of giving up the project. The foundation, or square timbers, as the Indians call it, were cut out last spring, just before planting-time; after that, came our camp-meeting; then harvesting. Then the Indians held a council to appoint the workmen to build the church; but the next day a fire, extending nearly seven miles, reached our little town, and day and night the Indians fought the fire. Men and women worked to put it out. Sometimes it was so dark, we had to light lamps at noonday. It was a solemn sight. It seemed like the Judgment Day. But God took care of us. Our little log meeting-house was surrounded on three sides by fire; but it stands unharmed. Not so much as a hair of our heads has been injured. O, we have abundant reason to thank our Heavenly Father for sparing our lives! My heart aches for the poor people who are to-day without a—

"Home to which to go,
Or pillow where to rest."

"If, kind brother, you are willing to send us the money and the clothes, we will be very grateful to you, and all who have helped us."

If any persons desire to send her barrels of clothing, or money for the church, they can address them to Mrs. Mary A. Sagatoo, Aranac, Mich.

The *Indiana Christian Advocate* tells a story or two about mean men. As we read, we remembered about the boy's writing to his father from the West to come out there, as mighty mean men get into office there, and his chance was good. Did these fellows come from the East?—

"A steward in the southern part of Indiana presented his pastor with a turkey for his Christmas dinner. The pastor accepted the present, and invited the steward and his wife to come and help him eat it, which he did; he also fed his horses from the pastor's crib. At the next Quarterly Meeting the pastor was charged fifty cents for the turkey—as quarterage—by the steward."

"A prominent member of the United Brethren Church told his pastor to come and get a bushel of corn out of his crib, remarking, 'If I am not at home when you come, go and help yourself.' The preacher did so, and was afterward sued by the brother for trespass and a bushel of corn."

At the last meeting of the Executive Committee of the Woman's Foreign Missionary Society, the following Resolutions were adopted:—

Resolved, 1. That we learn with profound regret the death of Mrs. Rev. Dr. L. R. Thayer, one of the earliest patrons and warmest friends of the Woman's Foreign Missionary Society of the Methodist Episcopal Church.
2. That in the removal of our sister from the scenes of her earthly toil to her heavenly rest, the Society loses one of its most faithful and earnest laborers, who, by her deep piety, her ardent and untiring zeal, and her strong attachment to the cause of missions, endeared herself to her many friends and associates, who will miss her counsel and labors, while they gratefully cherish her memory.

3. That while we mourn her loss to the Society and the world, we bow with submission to the will of our heavenly Father, who thus "giveth His beloved sleep."

MRS. REV. MARK TRAFFON,
MRS. REV. W. F. WARREN.

The *Northern* thinks the glory of the *HERALD* is departed, and itself stands at the head of the list! Lower, brother.

The *Watchman and Reflector* says: "Our Methodist brethren in Boston have been greatly blessed in the prosperity, the marked character, and wise benevolence of sundry of their leading men, such as the Claffins, father and son, the late Isaac Rich, and others who might be named." That's so.

The *Commonwealth* says Mrs. Woolbull's hands are large, and her "one handsome feature is a delicate Grecian nose." Did she get that nose from her informing spirit, Demosthenes? Who knows?

The *Commonwealth* thus criticizes and reports a prayer by Rev. Mr. Cudworth:—

"We fear the good Chaplain of the Massachusetts House is praying sensationally. Here is one of his recent petitions, during the general railroad-bill debate, which sounds more as if intended to direct attention to the speaker than to claim it from the Almighty:—

"All Thy works praise Thee, Architect Divine, in all places of Thy dominion. We rejoice before Thee today, that although fire and water mingled produce antagonism, from that antagonism we derive power and progress most promotive of human welfare; and we pray, amid the fire and water of opposing convictions, touching a great common interest under consideration, that the throttle-valve of circumstance may start a power among us which shall force the driving-wheel of opportunity along the broad highway of human good, until that grand democratic terminus is reached—the greatest good of the greatest number. Amen!"

The meeting of Messrs. Inskip and McDonald at Trinity Church, Springfield, was a grand success. The brethren greatly endeared themselves to the Church, and promoted a marked revival among the members. Though their work was with the Church, some sinners were converted, and some backsliders reclaimed. The revival continues both among the members and unconverted. Of the ten class leaders, every one is seeking or has found the blessing of full salvation, entire sanctification. O, for a great harvest of souls!

The *Standard of the Cross* publishes a sermon which was prepared for a Thanksgiving sermon, and not one person except the preacher's wife was present. He did not preach it to her; as probably she heard it before. The editor published it, "determined," he says, "that it should have at least a thousand readers, if it could not have one hearer." Is he sure he got them, even?

The beautiful and appropriate decorations for the North End Mission Fair, at the Music Hall, is due mainly to the taste and efforts of Mr. Thomas D. Hoyt, who recently draped with such sad beauty, Bromfield Street Church, both for the memorial service, in honor of our lamented Bishop Baker and Isaac Rich. Messrs. Lamprell and Marble furnished the material for the Music Hall Fair, also assisted Mr. Hoyt in the general ornamentation, which reflected great credit on both.

THE PRISONER REMEMBERED.—The Hutchinson Family sang some of their soul-stirring songs, and Mr. John R. Goodwin gave a fine reading on Friday evening last, at the Charlestown State Prison, for the pleasure of the inmates of that institution. The prisoners demonstrated their gratification by hearty applause.

PERSONAL.

Rev. Dr. Peabody says, nations indulging in war will yet be called barbarous by advanced civilization. We hope that will happen soon.

Job Gardner, esq., a member of the Massachusetts Legislature, and graduate of Wesleyan, is making a good impression at the State House; not, however, because of any supposed relationship to Job Printing.

W. H. Sedley Smith, long time manager of the Boston Museum, who added the last name to conceal himself from his family, wrote to a young girl who applied to go on the stage: "My advice to you is that of a father—keep away from the stage." That is good advice for those who visit the theatre as well, "keep away!"

Frederick Douglass lately entered the Planter's Hotel, St. Louis, and enrolled his name. Asking afterwards for dinner, it was refused with an oath, his name was erased, and he informed that the Planter's House didn't keep niggers. The chivalry gathered round. Mr. Douglass denounced the clerk and crowd, and they sneered. When that bill of Mr. Sumner passes, Mr. Douglass should make a tour to St. Louis on purpose to correct the plantation manners of the planter's house.

Rev. Dr. Robinson, head of the Rochester Theological School, is elected President of Brown University. He is not so famous as the Rochester President, Dr. Anderson, but may wear as well.

Rev. Mr. Powers, the popular pastor of the Universalist church, in Malden, has become an Episcopalian. He is an eloquent and able man, and will make a leader in his church. We hope soon to record the coming of the editor of *The Universalist* into like precious faith. Come one, come all.

Dr. Woolsey thinks it was a mistake in our translators to use seventeen different words to translate one word twenty-seven times. Not if that word had seventeen different meanings, as it might have had, as no Greek scholar knows better than Dr. Woolsey. Gram-

mar and taste might demand the variation. We hope the new versionists are not to give us a tame repetition.

Dr. Coggeshall is striking strong blows against divorce, in *The Milwaukee Index*. He says the refusal of the last General Conference to forbid ministers marrying parties in the city of Chicago not scripturally divorced, encouraged this crime, and was the worst thing our Church has ever done, except the black law of 1836. In that city alone, almost eight hundred divorces have been granted a year! No wonder it was burned with fire; a worse fire had been burning before, a fire that burned to the lowest hell.

The Methodist Church.

MASSACHUSETTS.

WORCESTER.—Rev. A. McKeown writes us as follows: "Your excellent correspondents have kindly noted the prosperity of our Grace Church enterprise, but there is one point to which they have not referred, which for the honor of the Master, and the encouragement especially of our young people, I wish to briefly mention, the work of God amongst us. That so early in our history we have been enabled to complete such a church edifice is greatly owing, we believe, to the fact that there has been a constant revival interest in our meetings, gentle but continuous, through the entire year; and for that matter, we might say, through the entire brief history of the society. Not a month, but one, of the past year but there have been sinners converted; and scarcely a week, indeed, but seekers have been at our altars. This is the secret of our success, the source of our inspiration and hopefulness. To God we give the glory. Last Sabbath I baptized eight, admitted to full membership, on profession, thirteen, and a number by letter.

"The first Sabbath after dedication, the 'Children's Sunday,' as we call it, we enjoyed the services of Rev. B. K. Peirce, D. D., and highly enjoyed his excellent addresses, and admirable manner with the children."

NORTH TRURO.—Rev. H. W. S. Packard writes: "We have been enjoying a glorious season in this place for the past two or three weeks. God has been with us, and has been and is still at work upon the hearts of this people. Meetings are held most every night through the week; and people who have never held meetings in their houses, throw open their doors, and tell us to come in and worship God with them. Rev. Isaac Sherman, and Rev. George Burnham will please receive our thanks for their aid in these meetings."

CONNECTICUT.

UNCAVILLE.—Rev. R. Clark writes: "The new Methodist Episcopal Church, the corner-stone of which was laid the 20th of last September, was dedicated the 7th inst., with appropriate ceremonies. The house was crowded to its utmost capacity. The sermon was by Rev. Ira G. Bidwell, from the text, Gen. iii. 15. It was a masterly presentation of the great conflict of the ages between Christ and the devil. Long will our people remember this first sermon in their new church. There were twenty-seven of our preachers present and several from other denominations. The following brethren took part in the dedicatory exercises, namely: Revs. E. B. Bradford, L. W. Blood, A. F. Park, W. V. Morrison, C. S. Macreading, W. T. Worth, Geo. W. Brewster, Presiding Elder of Norwich District, N. G. Lippitt, D. N. Bentley, and the pastor.

"W. R. Burnham, one of the Trustees of the church, stated that the money was all pledged to pay for the house, but some improvements in the surroundings were needed. A liberal collection was made for this purpose. This church has been erected and furnished at a cost of about \$12,500. It is of the gothic style, 40 by 70 feet, beautiful in design, well-built, and neatly furnished. There is a 1,200 lb. bell, from E. A. and G. R. Meneely, in the belfry. Some over \$8,000 has been secured for this noble enterprise at home, and the balance has been secured from abroad.

"While very much credit is due to the architect, Mr. A. G. Cutter, of Norwich, and also to the builders, Messrs. Chappell and Potter, of Willimantic, for this beautiful ornament to Uncasville. W. R. Burnham, who has had the whole supervision of the erection and furnishing of this house, is deserving of especial commendation for the faithful manner in which he has done his work, and also for his untiring perseverance in securing friends to carry out his enterprise to a successful completion. The windows of the house are of stained glass, from H. E. Sharpe & Son, New York. Seven of these windows are memorial windows, costing \$75 each, and are contributed, six of them by individuals, and the seventh by the Sunday-school. The house seats three hundred and ten, besides the orchestra. The black walnut pulpit, from Lewis Beecher & Co., New Haven is an excellent model pulpit. It was presented by Mrs. W. R. Wood, of Uncasville. The Bible was the present of H. H. Saunders, conductor on the New London Northern Railroad.

At half past six o'clock, P. M., a praise-meeting was held, conducted by Rev. A. Palmer. At this, the first convert to Methodism in this place, Mrs. D. N. Bentley, who has given \$1,000 towards the church, was present, and told of the time when she sought the Lord sixty-eight years ago.

"At the close of the praise-meeting, Rev. Geo. E. Reed, of Willimantic, preached a clear and good sermon, on 'Redemption with the Precious Blood of Christ.' The singing by the choir and congregation in the afternoon and evening was all appropriate, and in good taste."

VERMONT ITEMS.

At the watch-meeting at Union Village, six were baptized, making in all, this Conference year, about twenty added to the Church. Several of these are valuable additions. Some property, available to about \$500, has been given to the society, on condition that they supplement it with enough to build a parsonage. A committee has been appointed for this purpose.

During the protracted meeting there in the fall, one, not a

professor, came a considerable distance to meeting. One evening his buffalo robe was stolen. This did not daunt him. He said he would show them that such a loss could not scare him away. Continuing to come, he was soundly converted, has been baptized, and taken on probation.

Rev. Mr. Bates, formerly pastor of the Congregationalist Church at Bethel, was installed at Newbury, January 14. He is said to have been a successful worker at Bethel.

A deep religious interest attended the labors of P. N. Granger this Conference year, at Peacham. Among the converts is a man who was for many years a confirmed sot. Thus the power of Jesus is saving from social, as well as from eternal infamy.

A protracted meeting of two weeks at North Thetford closed January 26. The pastor, M. V. B. Knox, was assisted by L. McAnn, Presiding Elder, the first week, and by other brethren the second. Eleven made a profession of Christ, and the Church was baptized with the Holy Ghost power.

The preacher at Bradford, H. T. Jones, was favored with a donation, January 17; and J. S. Little, of Union Village, was served the same way, January 24.

EAST MAINE.

OUTLET.—Rev. E. Davies writes: "The large and commodious house is finished, painted, grained, partially frescoed, etc. Every pew is sold, and there is a cry for ten or twenty more, and we are not sure but we shall have to put in a gallery on each side. There is a blessed prospect of a union of interest and good feeling in all parts of the town, and we are crying to God for a mighty reformation to sweep the town."

"Rev. C. B. Dunn preached an excellent sermon at the dedication, and the power of God came down while brother S. H. Beale offered the dedicatory prayer. Brothers S. S. Gross, S. T. Hanscom, A. Hanson, and two Baptist ministers took part in the dedicatory exercises."

BELFAST.—Rev. W. L. Brown writes: "We are now rejoicing in the midst of revival influences. The sanctifying Spirit has appeared in Zion, and holiness is a prominent theme in our devotional exercises. Wanderers have returned to the Lord, and the happy work of conversion to Christ has also been realized. Our meetings have been those of marked interest and solemnity. We are earnestly praying for richer displays of the grace and mercy of our Lord Jesus Christ."

CHINA.—Rev. D. P. Thompson, though dwelling among the celestials in the flowery kingdom, extended his labors into regions beyond, in Winslow, where, assisted by other ministers, they have enjoyed an extensive revival of religion, both in the Baptist and Methodist churches. The secular papers report one hundred conversions in that vicinity.

NORTH AND EAST VASSALBORO'.—Rev. C. E. Springer, pastor. At the "Outlet," they will raise up, enlarge, remodel, and beautify their church, inside and out, as soon as the spring opens. The timber is now on the spot for this purpose. At North Vassalboro' the Sunday-school is in a very prosperous condition. A young brother has taken charge of it, who is decidedly the right man in the right place. Pity that some schools should so drag along for the want of a competent and live man to direct, or a live woman. Some souls in this charge are coming into the kingdom. The good Quaker soil of this town is productive of Methodists. There are intelligent and excellent people among the Friends. They have, and speak of, the true experience in the deep things of God. There has been a large increase of interest among them, developing talent in the work of the Church.

PALERMO.—The importance of local preachers may be seen in Acts ix. 10. This charge is supplied by Rev. Wm. J. Clifford, who is of good report among all the brethren, and governs his own house well. The entire family is very highly esteemed among all the people. Here and there in this extensive field, souls have found the Saviour. At McFarland's Corner the services were very fully attended, and well sustained. They need a neat, modern church, and there is considerable interest in that direction.

SEARSMONT.—The interest spoken of some weeks since has greatly increased recently, both in the Baptist and Methodist churches. There is promise of abundant harvest.

CAMDEN.—During and since the week of prayer, the services have been of an interesting character. Rev. L. L. Hanscom is conducting the interests of our Church with discretion, and in the Christian spirit. The people have enjoyed a course of lectures at the Methodist Church in which Rev. G. Haven and Rev. S. F. Upham, of Boston, and Rev. J. O. Knowles, of Chelsea, appeared. Our Congregationalist friends also have a course at their church. Rev. C. E. Knowlton and his people are enjoying prosperity at Rockport village, as are the other churches. Several have been converted.

ROCKLAND.—Brother L. D. Wardwell's health has been poor for several weeks. Since he joined Conference in 1850, he has confined himself very closely to the ministerial and pastoral work. I hope next summer may find him at Moosehead Lake, or Mount Washington. So useful a man has no right to commit suicide,

nor the churches to be guilty of murder, though both crimes be committed homeopathically. This is no reflection on the disciples of Hahnemann. The health of some ministers might be improved by closer attention to their business. At a recent meeting of the Trustees they found the church debt had been reduced \$1,500 since the commencement of the present pastorate.

THOMASTON.—Rev. C. Stone. The people were never better pleased with their minister, and very justly so. Brother Stone leads the pulpit in his Conference, and is decidedly improving in the social, pastoral, and Sunday-school work. Rev. B. S. Arey is doing good service as chaplain at the prison. He is working hard to improve a hard parish. May many blessings attend him and them. Our old friend, Warren W. Rice, esq., is the very successful warden. He and the other officers lend all necessary aid to the chaplain in his difficult but important duties.

CLINTON.—We had an old new-fashioned Quarterly Meeting. The friends came from Unity, Troy, Benton, and Burnham, and the blessing of God was among His people. Rev. C. H. Bray is pastor, and is very much beloved by the good people. His father, Rev. Sullivan Bray, who joined the New England Conference in 1818, is rendering very important assistance, still preaching very acceptably. He has given fifty-five years to the work of the Christian ministry, and did good service for the anti-slavery cause in the days that tried men's souls, and bodies too. The Church might give these most worthy men better support in the evening of life. As the son dwelt in the bosom of the father's family in childhood, so the father rests in the bosom of the son's family as the evening shadows are lengthening. When the hour comes, may he be able to testify with Rev. Joshua Hall, the almost centenarian, "I go in holy triumph; there is no darkness in the path."

WELL DONE, DEXTER!—At the opening of the new vestries, the whole expense, \$2,500, was paid. A protracted meeting followed, and souls were saved. God helps those who help themselves. O, for liberality and enterprise enough to make every miserable old church and parsonage disappear from the field of our Conference, and all others.

WASHINGTON.—In different parts of this town there was considerable religious interest during the fall and first of the winter. It commenced in a school, taught by a pious lady. The Freewill Baptists shared in the labors and blessings. Brother Galen Newhall, a graduate of Bates College, assisted in the good work. He will probably join our Conference next summer.

As the Bangor and Searsport churches will be open at next Conference, there are the usual number in the anxious seats. As you glance along the line of anxious and pale faces, you are reminded of a certain definition of steam, a large quantity of water in a tremendous state of perspiration. We will gaze up into the calm, clear sky next June, and repeat,—

"Strange an astrologer should die,
Without one window in the sky!
No meteor, no eclipse appeared,
No comet with a flaming beard!"

Rev. N. Webb, at Friendship, is enjoying prosperity in the conversion of sinners. Also, Rev. J. W. Williams, at Oshing. Have not learned the particulars. There is reason to thank God, and take courage. H.

VIRGINIA.

Rev. Charles King writes: "Dr. Rust has been 'on to Richmond,' and the colored Methodists are to have a theological school. This will greatly encourage our brethren of the Washington Conference. Brother Manly, superintendent of the colored schools, has done a good work east of the 'Blue Ridge,' and more especially in the capital of the State, where he has been able to give his personal supervision to this good work. His colored school in Richmond would be a credit to any people. This school is to be the nucleus of the theological school. The Virginia Conference has neither seminary nor college, and is without funds with which to secure one. We certainly need something of the kind, judging from some of the Annual Conference examinations. Our work cannot be supplied by transfers from the older Conferences; and if it were possible, it is not so desirable as to have the home youths of the Church trained for the pastorate of the people with whom they are allied by kinship and association. Natives of the State, other things being equal, have superior advantages for usefulness. A good deal of mixing is evidently promotive of the best interests of the Church, if the transfers be made with proper care. I may be pardoned for saying that we have no use for the fossiliferous remains of the old Conferences."

"It is a great mistake to suppose that any person will do to preach in the South who is not qualified to preach elsewhere. We want live men, real sons of thunder, to

battle down caste, clanism, Deism, Unitarianism, skepticism, social ostracism, and every other species of diabolism. And then we want the churches waked up, or rather we want a pure Gospel preached and a holy people raised up and organized into efficient working societies. With very few exceptions the churches, or rather what is left of them, are very much in the condition of Ezekiel's bones, 'very dry;' and they greatly need the opening up of the fountains of truth to refresh them, and render them fruitful as the garden of the Lord. We have a few able men in this field, but we want about five times as many more. To be sure, there may be no sensationalists to trump their fame, by sharing in the toils and privations of the work they will ultimately share in the glorious rewards.

"At the last session of our Conference we prayerfully considered the educational interests of our people, and passed a series of resolutions, hoping to influence educators from the more favored portions of the Church to come among us and establish a Conference seminary, but thus far without any visible effect.

"Waterford would be the most favorable locality at present for such an institution, but it is at one side of the State. The masses of the people are republican in their feelings, and are favorably disposed toward the Methodist Episcopal Church. The Church is not as prosperous as could be desired: but, nevertheless, we have reason for gratitude to God. We have had about one hundred conversions on the Hillsboro' Circuit; the additions to our Church have not been so large. The children of more pretentious denominations seek salvation at our altars, and then join the churches of their parents. It is largely in this way that the back-slidden churches of the State are to be revived and quickened into spiritual life. We have lost several members by removal to other States. Our working classes go elsewhere to secure employment. What Virginia wants to-day is capital; we have the laboring element in abundance.

"I am glad to see Mr. Chase, of Massachusetts, investing so largely in a shoe factory at Winchester, under so favorable circumstances, the corporation agreeing to exempt his property from taxation for five years. He will give employment to one hundred persons. We need thousands more such in the State; enterprise is the only national hope for us. The Massachusetts Senators have sought to conserve the best interests of loyal Virginia, and by doing so have very much endeared themselves to this portion of our people.

"The enforcement of the laws in the South by the United States authorities has had a wholesome effect upon the country; even *The Richmond Dispatch* says, 'We are in favor of educating the negroes; of encouraging them to build churches, and attend them; of furnishing them with first-class accommodations on railroads and steamboats, if they will pay for them; of countenancing their efforts to have fine hotels, theatres, cemeteries, etc., of their own; and of according to them any and every privilege that they are entitled to.' Truly the world moves, and we congratulate Boston on the movement which that city and that grand old State, up there, have done so much to effect through her great statesmen and divines."

INDIA ITEMS.

The conversion of Rev. Mr. Dall, the missionary in Calcutta, who is supported by the Boston Unitarians, seems to be an item of interest just now. Mr. Dall has been in India some time, and is quite generally known both in India and in New England; not, however, as Dr. Duff, and Dr. Butler, and others are known, on account of what they have done. He was known simply because people were watching to see what he and his doctrines would do; and as they saw nothing, they were just losing sight of the man, when all at once his conversion brings him to light again. His conversion, however, does not include pardon, regeneration, and adoption through Christ, with love, peace, and joy in the Holy Ghost; but it is an easy conversion from Unitarianism to Brahmoism. He has moved back a little farther into the shade, and joined Keshub Chunder Sen's Church. He has now no Bible, no Saviour but his own wisdom, aided by the progressive truth of this progressive Church. The men with whom he has connected himself are men who, through the influence of evangelical missionaries, and of schools, have risen up out of the thick darkness that surrounded them, but have stopped in the shade of Theism, believing this to be the real light. As they saw the wickedness of their own mediators, and the evident falsity of their own books, they quite naturally went to another extreme, and rejected all mediators, and all books, and determined to trust to their own wisdom in future. It is strange that this safe guide, man's own wisdom, had not led some of these people into this light before they were taught by missionaries.

It is this Church, just emerging from the darkness, which Mr. Dall has met and joined. The half ripe fruit of the evangelical missions is ripe and sweet to the taste of this new convert. We believe that Mr. Dall hardly knows what to call himself, and I really do not know what his special missionary work will be now. Hindoos, as fast as educated, will become Theists or Infidels, if left to themselves, and Mohammedans, by his theory, are all right enough now. We suppose his special work will be to stand in the way, and as fast as evangelical missionaries lead people out of the darkness, toward Christ the light, endeavor to stop them. This is the work of the Church he has joined.

It is interesting to notice the fact that the time is fast approaching when all the opposers of Christ in the world will stand together to contend against an inspired Word, and a divine Saviour. Mohammedanism no longer tries to answer objections, by saying that the old books are abrogated, for they now see that a divine Christ cannot be abrogated. If Christ was divine, and a Saviour, then their religion falls. Hence, they try to prove that the inspired Word is no longer with us, and that the idea of a divine Christ is a fabrication.

With old time Hinduism our contest is nearly ended, and now our contest must be with a Church, which Mr. Dall considered so much like his own New England Church that he joins it without any change of faith. Hence, Mohammedans, and Liberalism, and Unitarianism, and Spiritualism, and Brahmoism will stand together; yea, they now stand together with almost a single eye, and a single determination to demolish God's Word, and God's Son. Christians, therefore, must stand together to defend their Bible and their Christ, never yielding an iota to the enemy. Christians, all over the world, will have to fight it out on this line.

Our work prospers all through the mission. Many of the brethren are now itinerating, that is, going from village to village with their tents preaching, holding camp-meetings, or protracted meetings, and strengthening the little classes already established, and and establishing others. In our county over thirty have been lately baptized, and one new class formed. At one of our late meetings, an influential, high-caste Hindu of the town called together his friends at his own house, and invited us to preach our religion to them. A number of our people went with us, and we sang and prayed, and then preached to a very attentive audience. Thus our way opens to hearts and homes of India.

E. W. P.

Dec. 18, 1871.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—NUM. xiv. 21.

INDIA.—Rev. George Fryar, a Wesleyan missionary in India, writes a most interesting letter to the *Wesleyan Missionary Notices*, in which he gives an account of the opening of the Manaargudi High School. The exercises received special interest by the presence and speech of His Excellency Lord Napier. His speech is reported in part, from which we extract the following:

"In the matter of education the co-operation of the religious societies is of course inestimable to the government and the people. At no previous time were the relations of the free educational agencies with the government more useful and harmonious. The missionary bodies have recently assisted the State with the greatest promptitude in effecting a modification of the scale of school fees, which the State could not have carried out in a satisfactory manner without their assent, and which was indispensable to the development of our educational resources. I must express my deep sense of the importance of Missions as a general civilizing agency in the south of India. Imagine all these establishments suddenly removed! How great would be the vacancy! Would not the government lose valuable auxiliaries? Would not the poor lose wise and powerful friends? The weakness of European agency in this country is a frequent matter of wonder and complaint. But how much weaker would this element of good appear, if the Mission were obliterated from the scene! It is not easy to overrate the value in this vast empire of a class of Englishmen of pious lives and disinterested labors living and moving in the most forsaken places, walking between the government and the people, with devotion to both; the friends of right, the adversaries of wrong, impartial spectators of good and evil."

LONDON MISSIONARY SOCIETY.—This is one of the most efficient and successful missionary organizations engaged in the foreign mission work; unsectarian, but evangelistic after the apostolic type, it is doing a glorious work in the conversion of the world to Christ. In *The Chronicle*, the organ of the Society, which is one of the best missionary publications issued, the Society speaks thus of its work, and of the fields of its operations:—

"In Madagascar we have not only to instruct the

quarter of a million converts who have placed themselves under our care, but one new province has just been occupied, and we need only increased agencies to take possession of others. In Inner Africa, the chiefs of barbarous tribes having learned, at last, to appreciate the missionary's teaching, have applied for missionaries for their own unchristianized people. In Western Polynesia, a great field, untouched by any Christian Church, has just been examined and occupied; and we find that it is open and ready for the great agencies which, in our native churches of the older missions, are available for its evangelization. Our missions in the Eastern Empires are languishing for that increase of men and means which years ago were planned, but which we have hitherto been unable to supply. On every side there remaineth much land to be possessed."

"These are great opportunities; but the friends of the Society have the resources needful to meet them. Are we prepared for a new consecration of life and service? No nobler work does the world present to us. The Lord has gone before us to prepare the way. Blessings in the past have only fitted us for the great exertions to which we are now called. A larger income, wider work, deeper sympathy with the Lord's redeeming purpose, and a more complete and large-hearted consecration are now demanded, that the duties laid upon us may be fulfilled. 'God be merciful unto us and bless us, and cause His face to shine upon us.' Let us go up and possess the land: for we are well able to possess it."

GOOD NEWS FROM OUR INDIA MISSION.—The Divine blessing is resting richly on our mission in India. The Lord is moving Mohammedans, as we have seen, to aid our missionaries there in their work. At a recent Quarterly Meeting on Brother F. M. Wheeler's charge, the Lord was present in power to save. Rev. H. Mansell, the Presiding Elder of Morarabad District, writes to the *Mission Rooms* at New York, respecting this meeting and other meetings which followed:—

"Two of our native preachers delivered most powerful discourses. We moved from there to Abandolri, where we held a four day's meeting. Two children were baptized, and four nominal Christians professed to find pardon. From there we went to the city of Sambhal, and held meetings two days. On Sunday night, the 12th inst., at Russelpur, we held service, and twenty-five persons were baptized."

"CAMP-MEETING.—We were obliged to leave the last-named place, for the camp-meeting at this place, or perhaps more might have been induced to cast in their lots with us. Bro. Wheeler had visited the place, and his preachers (natives) in Sambhal had labored with them. Our camp-meeting here is doing us all good. Five persons have professed conversion."

WESTERN AFRICA.—Cheering intelligence is received from Western Africa of what the Gospel is doing there, but the missionary force is too small, and should be strengthened at once. The *London Watchman* well says: "That the time has come for Christian philanthropists to pay the debt due her on account of past ages of oppression, cruelty, and wrong. This can only be done by sending to her numerous tribes the glorious Gospel of the blessed God," on a scale commensurate with her extensive area and teeming population, that by the fostering and civilizing influence of Christianity, she may be raised to her proper place among the nations of the earth. As the debt of the Wesleyan Missionary Society is in a fair way of being paid off, and the claims of Italy of being met, it is earnestly to be hoped that the Committee will soon find themselves in a condition to undertake some grand, and well devised schemes for the benefit of poor, down-trodden Africa."

SOUTH AFRICA shows a decided advance in the missionary work. The good cause is progressing at the Cape of Good Hope. The Wesleyan missionaries are encouraged and hopeful. Several converts have been added to the ranks of the faithful in the Cape District. Rev. G. Blencowe, one of the missionaries, recently made a journey into the interior, and gives an interesting view in the *Wesleyan Missionary Notices*, of the state of the work that came under his notice. He was detained a week at Harrismith, and respecting the work there he says: "We have a very gracious work going on there just now. Five persons had already found peace with God when I arrived; two others while I was there, and two more came forward as seekers of salvation, some of whom are most promising cases."

CHINA.—Our China mission held its annual meeting at Fooching. The exercises were highly interesting, and the reports of the work presented were most encouraging. Dr. Maclay, superintendent of the mission, writes: "The statistics are highly encouraging. Notwithstanding the troublous times through which we have passed, and the introduction of our self-support policy, there has been an increase in the number of our members in full connection. Every department of our work is in a state of sound prosperity; the preachers are in full sympathy with the missionaries, and we enter upon our new campaign expecting to witness during this year displays of God's saving power among this people more glorious than we have ever seen in previous years. Pray for us."

Our Social Meeting.

Father Jennison gives a good talk. He brings forth fruit in old age:—

"I wish to say a few things through the *HERALD* in relation to the churches, namely: Since the Mayflower landed her cargo of holy Pilgrim Fathers on Plymouth Rock, in my opinion no period has she since found so many dangerous deadening influences as now. The time was when violent open opposition from the Word only drove persecuted Christians to God and each other, keeping off the rubbish of sin, and the world; she then endured hardships as good soldiers. Human nature is no better to-day than when St. Paul said, all that will live godly in Christ Jesus shall suffer persecution. St. James says, the friendship of the world is enmity with God. The light of the Gospel, and our wholesome laws, have in some respect changed the state of society; we are shielded from that open opposition; and the devil, our malignant enemy, finds it far better to compromise, saying, 'All this will I give Thee, only fall down and worship me.' The present state of the Methodist Episcopal Church in New England is too much inclined to mingle with the spirit and fashion of the world, while we take so much pleasure in concerts, festivals, and social gatherings. Of the many, I name but one. Not a year since, a good revival not a Sabbath day's journey from the city, in which many were converted, young and old, our six o'clock meetings were times of great power and glory; two or more at times would rise at once to declare what God had done for them; such singing of revival songs, as 'When I can read my title clear,' and 'O how I love Jesus,' made the time and place glorious."

Being in the vicinity a few months after, I thought I would call and see how the young converts were getting on in the good way to Mount Zion. When I arrived I inquired, is there a meeting this evening? "Yes, we have a strawberry festival in the vestry tonight." Astonished and sad, I concluded to attend the meeting, but with different feelings from any I ever entered that vestry. I took my seat in the back part of the hall where we had those good meetings above referred to. Some of the dear children came, shook hands, glad to see me. I said, if convenient I should like to make a few remarks. All in the large vestry were so deeply interested in the strawberry question, no opportunity was granted. While I remained I heard no testimonies of Christian experience, nor any of those beautiful revival songs. I retired, sadly disappointed, to my bed. Now is it right in the sight of our heavenly Father for us old Methodists to indulge in such foolish and wicked vanities we renounced when we were converted? Let us humbly confess our sins, and pray for pardon; also, that we may be filled with the Holy Ghost. This is our duty and privilege; then will sinners be converted, and the Church built up. I know our stewards and class-leaders say we must have money to meet the expenses occurring daily; hence, we resort to these means to obtain it. The better way, in my opinion, is to pray in faith for the descent of the baptism of fire on the ministry and the Church; then will sinners be converted, as in the case of our friend Southmayd, who a few months since was a confirmed infidel, opposing God and the Church; now a happy Christian, having come on the Lord's side, bringing his money and influence into the treasury of the Lord."

This, I think, is the better way; let us go in the name of the Lord; let us show to Satan and the world, we can do without them. I hope our young men, the students in the Seminary, will remember the good time we had the last evening of the great meeting in Boston, and go out spreading the holy flame everywhere.

A word on—

A FERTILIZER.

Many of you perhaps recollect an article published in the "Farm and Garden" column of the *ZION'S HERALD*, May 25, 1871, relating to a Mineral Fertilizer, prepared in this village, by E. C. Stevens, esq. In that communication I stated what I had seen of its effects in destroying bugs, etc., and also what I know of its value as a fertilizer.

I desire to inform my friends that a pamphlet has been prepared containing the testimonials of over a hundred persons, setting forth that Stevens's Mineral Fertilizer possesses surpassing properties for the destruction of the parasitic insects of plants, and for fertilizing vegetation.

This pamphlet will be sent to any one writing to the office of the "Stevens Mineral Fertilizing Company," Lisbon, N. H., and enclosing a two cent stamp to pay postage.

Among those whose testimonials are given in this pamphlet, corroborating the truthfulness of the article I wrote for the *HERALD* last May, will be found the names of prominent farmers, doctors, bankers, and other leading characters in New York, Vermont, Connecticut, Massachusetts, and New Hampshire. R. S. STUBBS.

A brother says a pithy word on—

BUSINESS AND PIETY.

Business and piety should go hand in hand. Do business on the Gospel basis, for Gospel ends. Do business in a pious way, and be pious in a business way.

He who fails to put business into his piety, will fail to put piety into his business.

He who neglects his piety for his business, will sacrifice his piety to his business.

One should take time for a pious business, and should take time for a business piety.

Business men fail to see how they could be successful in business, and successful in piety.

The fact is, they forget their piety in their business, instead of taking their piety into their business.

When business and piety thus strike hands, then will be gained what the world longs to see, and the Church sadly needs, a *pious business, and a business piety*.

A brother writes about—

BRISTOL, ME.

Bristol is one of the most ancient towns in Maine, if not in New England. The relics of antiquity at Penaquid, which have attracted the attention for a few years of the Maine Historical Society, indicate as early settlement as any in New England; and is regarded by that Society as coincident with, and as forming a part of the colony of Plymouth. That part of the colony (if indeed it be a part) became extinct—nobody knows when or how—neither tradition nor history gives any clue to their destiny. There are remains of a settlement—old settlers—a paved street, upon which soil has formed from six to ten inches deep, and sites of houses on either side for some one hundred rods, more or less, and similar indications for two or three miles around; and the remains of a fort, and a submarine passage to the water—a piece of masonry built of circular brick, underground, some eight or ten feet deep, more or less, for what purpose—a place of deposit, a well, or a magazine? who can tell—conjecture hesitates to determine. A large key, pipes indicating, as some suppose, a factory, and many other implements common to civilized life, have been dug from the earth about the place. An ancient cemetery is here, indicating by dates on monuments of stone, that hundreds of years have passed since their erection.

These, and other facts, have engaged the attention of the Maine Historical Society, so that they have held two field meetings on the spot, one in 1869, and one in 1871; and by their agent have searched the records of Spain and England, if possible they might get some historical facts in the case. The conclusion is, that Bristol is a branch of Plymouth Colony. Prof. J. Johnston, is about publishing a history of this, his native town, which will give all the particulars in this matter. This will be a valuable work for all interested in the early history of New England.

"Augusta" puts her testimony into verse. It would have been as good in prose:—

I sought for peace 'mid earthly joys,
Roaming the world-field o'er;
Eager I grasped life's glittering toys,
And panted still for more.
But in my mad career, a voice
Pierced inward from above—
"No peace. The wicked never rejoice,
'Till saved by pard'ning love."
I bent my ear, the voice was sweet,
My soul was in accord;
Now all immortal raptures meet,
In Christ my risen Lord.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

THE USE OF MUCK.—Some good theorists object altogether to the use of muck, and say that its value has been greatly overestimated. That it will not pay for hauling from the meadow to the barn, and that no truly scientific farmer will use it. Well, now all this is pretty strong talk, we will admit; but we do not admit that it is true. We allow that there is a great difference in what is called mud, or muck, and that which is taken from some localities is worth double that which is taken from other places; still, we believe that even the poorest is better than none, and would be worth what it would cost to dig and cart it. We do not regard it as containing much plant food in itself, but that rightly used it can be made very valuable as an absorbent, to mix with manures to prevent its burning, to mix with the concentrated manures to be applied in the hill, and for many other purposes. It can be profitably used in connection with ashes. Some mix lime with it, to take out the acid that it is found to possess when fresh dug. We prefer always to keep a year's stock on hand, and let it have time to freeze and thaw, and get sweetened, so to speak, by exposure to the weather. We believe in using muck, as we would clay, for its mechanical effect upon the soil, and would apply it liberally to high, dry land, especially to that which was of a sandy nature. We would for the same reason cart the sand on to the muck, or clay land, that it might be benefited by the addition. We do believe that thousands of dollars are annually lost because of the neglect to use muck, or some other absorbent, to take up and make useful the liquids that drop from the cattle. What substance can be more conveniently used, or that will answer the purpose better than muck? If any of our readers have lost money by the use of muck, let us know it.

REFUSE FISH AS MANURE.—A correspondent of the *Practical Farmer* (Philadelphia), writing from one of the coast counties of Connecticut, gives some interesting statements concerning the value of fish, or its refuse as a fertilizer, from which we make the following

extracts, knowing it will be interesting to our seashore farmers:

"Along the coast of New England are numerous fisheries, for the purpose of catching fish for their oil, and, after expressing that, the refuse is packed and sold for manure. This refuse is considered better than to take fish before expressing the oil. It is put up in barrels, and can be transported to any distance, same as other freight. The manufacturers deliver it at wharf or depot for something less than twenty dollars per ton, and at this price it is the cheapest fertilizer in market. One ton of this, composted with three tons of coarse yard manure, and six tons of dry muck, or loam sods, with two or three hundred weight of plaster (gypsum), will make a manure which will bring one of the finest crops of corn, or almost any other crop. Some in our vicinity use it for tobacco, with very good results. A neighbor used some on corn the past season, composed with dirt (soil), only using five or six times the bulk of guano pressed fish, of dry soil, and then putting into each hill a small single handful. The corn was a first-rate crop both in quantity and quality. In planting, it will not answer to put the seed directly over this manure, for if so, it burns the tap root, and if not destroying life, checks growth; but the seed should be put a little one side of the fertilizer, and then it comes up and grows with a rich green, healthy color and growth. Composted with straw manure, or other vegetable matter, etc., it very soon beats up, and must be attended to seasonably, or it will burn and injure the compost. The pile will need turning about twice before using, to get it in the right condition."

MELLOW SOIL.—Experiments have shown that a mellow, loamy soil is capable of absorbing in twelve hours, when exposed to a moist atmosphere, an amount of water equal to two per cent. of its weight. This property possessed by a mellow soil, is one that in a dry season is able to give it the power of maturing a crop, when a hardened surface would be unable to do so. A surface that is impenetrable to the atmosphere, of course, could not absorb any of the moisture with which the atmosphere is charged. But when rendered free from lumps by repeated harrowings, each change of temperature causes a circulation of air through the mass of soil, which is free then to absorb all the moisture coming in contact with it until saturated.

THE FARMERS' CLUB.—The club is to the farmer, old or young, a school. He is learning all the time how to express his views clearly. The views of his neighbors draw out new thoughts on new subjects, and these thoughts find expression. Lawyers gain strength by long years of study, and then by practice at the bar. The young lawyer making his first speech is as miserable and as awkward, as the young farmer making his first public effort. The lawyer's business compels him to swallow embarrassment and annoyance, and goads him on to effort upon effort. The young farmer, not feeling the necessity for this, makes no further venture. The lawyer goes on, and becomes famous as a good talker and a fine reasoner. The same practice would have made the young farmer as good a talker, and a stronger, more efficient worker in his field of duty. The experiences of well-educated farmers bring this skill and strength. We advise the organization of township clubs on the simplest plan. Arrange the meeting to suit the convenience of all parties, and let the attendance be as regular as church-going. — *American Farm Journal* for November.

Obituaries.

Died, in Lowell, Mass., Jan. 3, WILLIAM NORTH, aged 77 years; and, Jan. 7, ELIZA NORTH, wife of William North, aged 73 years.

Father and Mother North, as we appropriately called them, were among the oldest members of St. Paul's Church, in Lowell. They were lovely and pleasant in their lives, and in death they were not divided. Four days of earthly duration separated them, and then they met in glory. While God's children were worshipping in temples made by human skill, the exulting soul of Mother North sought the face of Jesus, and the welcome hand of her husband in the congregation of the blessed. Beautiful reunion on the shores of light.

Father North was converted more than half a century ago. His conviction of sin was pungent in the extreme. For days, an overwhelming sense of the Divine displeasure harassed his soul; and after painful struggles to be free, he found Christ, at midnight, in such revelations of glory, that he shouted God's praises in ecstasy. He has been one of the burden-bearers in Zion, having held almost every lay office in the Church. In these relations his fidelity, sagacity, and unquestioned sincerity of purpose, have always made him prominent. As a citizen, his high principle, incorruptible integrity, and capacity, gained for him universal confidence. As a parent, he was revered for his gentleness, sympathy, and unaffected tenderness. Said an inmate of his household, "I never heard him speak a word in his family unbecoming a Christian gentleman." He died with sweetest resignation to the will of God.

Mother North was a fine specimen of Christian womanhood. Simple in her manners, unaffected in her piety, sincere in every act, diligent in charity, interested in every good work, longing for souls, and aspiring after personal holiness, she has taught us the highest end of life. Her tender heart broke when her husband died, and God mercifully called her home. A wide circle of Christian friends mourn their personal loss, yet rejoice in hope of their eternal gain. Two noble spirits, chastened and mellowed by the grave experiences of human life, have gone to God. While Jesus shows us such trophies of the cross, the world cannot afford to lose sight of Calvary.

D. C. KNOWLES.

Capt. WM. O. PEVEAR died in Wellfleet, Mass., Dec. 17, 1871.

Bro. Pevear was always thoughtful and serious upon the subject of religion. When at home he was an attendant upon the services of the house of God, and a liberal supporter of the institutions of the Church. He did not, however, enter into the experience of the Saviour's love till a few weeks before his death. His disease was consumption. He sought relief by removing, with his family, to the State of Minnesota. While living in the city of St. Paul, he sought and found Jesus, to the great joy of his heart.

Feeling that life with him would soon end, and wishing to die among his kindred, he returned to Massachusetts. But he was a new man. While "the outward man perished, the inward man was renewed day by day." He was baptized by the writer, a few days before his death, and then partook, for the first and last time, of the blessed Sacrament of the body and blood of Christ. He died in holy triumph. With a countenance radiant with joy, he said his last farewell to wife and children, and was numbered with the saints in glory everlasting. S. F. C.

JOHN RICHARDS died at his home, in Winslow, Me., after a lingering and painful illness, Sept. 2, 1871, aged 73 years.

Bro. Richards, for thirty years or more, was a member of the Methodist Episcopal Church. But a few years ago he withdrew from its communion, and, in a large measure, lost his interest and enjoyment; but during his last sickness he was very free to confess his backslidings, and prayed very earnestly for a restoration of God's favor. Those who heard the prayer of Father Bray at the Northport Camp-meeting, in response to a request from Bro. Richards, will not wonder that after that the cloud lifted from his mind, and that he died trusting in Jesus. Peace to his ashes.

CAROLINE M. SMART, daughter of John Richards, died at her old home, Dec. 19, 1871, aged 31 years.

She was the seventh daughter that the widowed mother has laid away in the grave; only one remains. They sleep all together, father and daughters, in the beautiful cemetery on the banks of the Kennebec. During her father's sickness she spent in his behalf what little strength she had; and then she took her bed, and most patiently and cheerfully, though suffering keenly at times, did she wait the coming of her Lord. Nature did much for sister Smart, and grace lent its finishing charm. She was a beautiful Christian woman. Her death was joyous and triumphant. A. S. LADD.

Waterville, Jan., 1872.

Dea. PHINEAS LOVEJOY departed this life, Jan. 15, 1872.

He was born in Hebron, N. H., in 1777. He was converted in his native town, when 17 years of age, and joined the Baptist Church in that place. His education was somewhat deficient; but his zeal and love were warm and ardent. I think he never was formally licensed, but held meetings in his own, and other neighborhoods, and talked to the people from the Scriptures, and his own experience (they called it preaching, but he said it was talking), to good effect, as it would seem; for under his labors one or more of the most general and lasting revivals ever enjoyed in town took place.

After a residence of several years in his native town, he removed to the town of Hanover, N. H., and joined the Baptist Church by letter. From thence he removed to Landaff, changing his Church relation to North Haverhill, N. H. This Church became extinct several years since, and he has worshiped these last years of his life with the Methodist Episcopal Church in the town of Landaff, where he resided and died. A good man is lost to earth, but we all feel that our loss is heaven's gain. H. A. M.

Died, in Methuen, Oct. 15, 1871, ISABELLA MITCHELL, wife of Bro. James Mitchell, of Manchester, N. H., aged 81 years.

Sister Mitchell had come from her home, in Manchester, to spend a few weeks with her daughter; was taken sick, and after a few weeks' bodily suffering, went to her reward. She had been a member of the Methodist Episcopal Church more than forty years, known and read of all men for her piety and devotion to the cause of her Redeemer. She was not only willing, but anxious, even impatient, to depart and be with Jesus. J. NOYES.

Died, in Eastport, Me., Jan. 8, Mrs. ELIZABETH DEMOTT, aged 73 years and 8 months.

More than forty years ago Sister Demott gave her heart to God, and received the Divine witness of acceptance, and for thirty-one years has been a member of the Methodist Episcopal Church in Eastport. Her call from this to the spirit world was very sudden. Death came like a thief in the night; and though her sufferings from congestion of lungs were fearful, yet her trust in Jesus remained unshaken to the last. C. L. HASKELL.

Died, in Northport, Me. Oct. 6, 1871, JOHN COLLIER, aged 85 years, 10 months, and 8 days. Also, his wife, MARY COLLIER, died Nov. 6, aged 75 years, 7 months, and 24 days.

Bro. Collier was a member of the Methodist Episcopal Church in Northport, upwards of thirty years. He was a quiet, intelligent Christian, loving all the institutions of the Church. For many years he was a class-leader. His last hours were full of comforting assurance of his acceptance with God. Peacefully he passed from earth to his heavenly rest.

His wife was a member of the Christian Baptist Church. Her last words were praise to Jesus. J. T. COLLIER.

RELIEF MORSE, of Bath, Me., died, in full hope of a glorious immortality, Jan. 3, 1872, aged 65 years and 8 months.

Though for the last eight years she had hardly known a day entirely free from pain, with Christian patience and submission she accepted, at the hands of her Heavenly Father, her daily lot. No doubts agitated her mind. Knowing whom she had believed, she felt that He was able to keep that she had committed to Him till that day. In her final moments she found Him able to save, and passed with a holy serenity to the blessedness of her heavenly home. W. S. JONES.

In Duxbury, Sept. 28, 1871, Mrs. HANNAH BURDITT, relict of the late Capt. Andrew Burditt, aged 47 years—an estimable member of the Methodist Episcopal Church in this village.

The religion of Jesus, embraced in youth, was the anchor of her soul in the successive periods of earthly existence. It supplemented the rare traits of character conspicuous in the varied scenes of her life, and demonstrative in the conjugal and maternal relations; also, during her last lingering illness, no anxious doubt damped the closing hour.

R. OTHEMAN.

Died, in Cotuit Port, Nov. 1, 1871, Mrs. ELIZA SMALL, wife of Capt. Benjamin Small, aged 78 years.

Sister Small was converted, and received into the Methodist Episcopal Church at Nantucket nearly fifty years ago, under the ministry of Rev. T. C. Peirce, and remained a faithful member of the Church of her choice until the end of life. She resided in New Bedford several years, was connected with the Fourth Street Church while there, and removed, with the certificate of her membership, from that Church to this place in December, 1856. She died in peace.

A. B. W.

Died, in Piermont, N. H., Dec. 7, 1871, MOSES MEAD, aged 71 years.

He lived without Christ till the age of 50,—a sinful, and intensely worldly life,—when he was truly converted, and soon after joined the Methodist Episcopal Church in this place. By great industry and tact he accumulated quite a fortune, for a country place; and of this, after his conversion, he gave freely and largely to support the institutions of the Church. His attachment to the Church of his choice was strong. Scarcely ever was he absent from public or social worship, and was faithful and regular in secret and family devotions. A few days before his death he nearly completed the draft of a will, in which the interest of \$5,000 was to be paid annually for the support of preaching to the Church of which he was a member. His sickness being sudden and violent, his purpose was defeated, leaving the Church poor, to get on as best it can without his help. He gave good evidence of dying in peace.

M. SHERMAN.

HERALD CALENDAR.

Dedication, at Newmarket, N. H., Feb. 14
 Dover District Ministerial Association, at
 Greenland, Feb. 15, 16
 Dedication, at Maple Street, Lynn, Feb. 15
 Claremont District Ministerial Association,
 at Hinesdale, N. H., Feb. 19-21
 Portland District Ministerial Association,
 at Middleford, Feb. 19-21

EASTERN CONFERENCES.

Wilmington, at Laurel, Feb. 21, Bishop Ames.
 Baltimore, at Washington, Feb. 25, Bishop James.
 New Jersey, at Trenton, Feb. 26, Bishop Ames.
 Philadelphia, at Philadelphia, March 5, Bishop Ames.
 Newark, at Hackettstown, March 12, Bishop Ames.
 Providence, at Providence, March 20, Bishop Ames.
 New England, at Worcester, March 27, Bishop Ames.
 Troy, at Saratoga Springs, March 27, Bishop James.
 Vermont, at Chelsea, April 3, Bishop James.
 Maine, at Gardiner, April 10, Bishop James.
 New York, at New York, April 10, Bishop Ames.
 New York, at East Bridgeport, April 10, Bishop
 Simpson.
 East Maine, after the General Conference.

EDITORIAL ITEMS.

The North End Mission Fair, at the Music Hall, has been a remarkable success. Dr. Tourjee never fails. He has a great crowd to a great fair. The churches are well represented, and the results will be not less than twenty-five thousand dollars. Never has sympathy with the fallen been more fully or more properly expressed. It will do much to rescue them, and to prevent others from plunging into their abyss. The fair continues this week. Visit it all who can.

The Central Church at Newark, where Rev. Alfred Cookman died, have placed in their Church a beautiful tablet to his memory. It is of cream-colored Caen stone, six feet high, and three feet and one half feet wide. It cost nearly four hundred dollars.

Chaplain McCabe and Rev. Mr. Stratton, of Oregon, spent last Sabbath in Lynn and Boston in the interests of the Church Extension Society. They also held a large meeting at the Temple Monday night. They spend next Sabbath at Lowell. The cause is great, and the orators worthy of it.

New Haven held its Missionary Day last Sabbath. Drs. Porter, Harris, and Hurst, and the editor of the HERALD, did the talking, and the people the paying. The beautiful city responded beautifully. Dr. Woodruff, at the chief church, is as popular as he deserves, or desires; more, perhaps, than is good for him. They are projecting large improvements in their fine edifice. Rev. Mr. Mead has a delightful chapel, a model for all such, and a flourishing Church. Rev. Mr. Graves is building a new church, and George Street flourishes under Bro. Smith. Dr. Porter's health is getting restored, and he took his part well. The college is flourishing, and so is the Church.

The revival in Tremont Street Church is one of great power. Dr. Hare was assisted by the Troy Praying-band last week, and he says they were of special service to the Church, and deserve high praise. They left on Friday. The good work still increases. On Sunday night the spacious altar of the church was crowded with penitents, and also the front pews.

The revival, under Rev. J. N. Mars, continues with great power at Somerville. Also, a like revival at Auburndale. Seldom have such displays of grace been seen.

AMESBURY. — The revival in the Methodist Church in Amesbury still continues. The prayer-meetings, which are held nearly every evening, though very quiet and free from undue excitement, are seasons of remarkable interest, and are largely attended. More than one hundred individuals have publicly expressed a desire for religion, while it is hoped that near that number have already found peace in Jesus. A very

large proportion of the converts are young men, many of whom are employed in the extensive carriage manufacturing of that enterprising village. — *Daily News.*

Lee & Shepard are giving wonderful bargains in books. They sell almost everything at about half price. They lately celebrated the tenth anniversary of their partnership by a tin wedding. We hope they have plenty of "tin." They are a gentlemanly, energetic, and popular firm.

The Freedman's Aid Society celebrated its anniversary at Brooklyn, Hanson Place. Rev. Dr. Wiley presided, and with Dr. Merrill and Bishop James made addresses encouraging the development of our work in this direction.

The Jewish cemetery at Malden is to be restored by a ball at Music Hall. This is a step in advance of fairs, but is not an illogical step. They will dance upon graves, and dance into graves.

The Secular World.

THE NEWS.

Domestic.

One of the most important events of the past week, has been the flurry in reference to the apparent position of Great Britain with regard to the conditions of the Washington Treaty. The *Washington Republican* thus briefly and simply state the case: "Her Majesty's Government have at last preferred a friendly request to the President to withdraw from the tribunal of arbitration so much of our statement of claims upon Great Britain as includes everything falling under the designation of indirect, constructive or consequential damages alleged to have fallen upon the government of the United States or its citizens through the attitude and conduct of the English Government towards the parties in our civil war. This 'request' was based on the English conviction that the objectionable claims are wholly unwarranted by the Treaty of Washington, or by any understanding between the two governments. To these representations the answer of the American Government, — ready, though not yet rendered, and friendly, though firm, — is that the United States Government, to the best of its understanding, has consistently adhered to the position it has maintained from the beginning, and kept within the terms of the treaty. No part of the 'case' submitted to the Geneva tribunal can, under any circumstances now foreseen, be withdrawn or modified, except upon the advice of the counsel or the United States before the tribunal. Should the arbitrators, upon the demurrer of the British representatives, refuse to entertain claims for other than direct and explicit loss and damage, the United States are already bound by its conclusions. Great Britain is equally bound by an opposite determination, should one be reached, and any refusal or evasion of the obligation, or of a final award of the tribunal, will simply put both countries back to their unsatisfactory status before the treaty, except so far as that status may have become graver by the feelings of disappointment consequent upon the failure of a just and honorable settlement. Upon this there is no difference of sentiment among those whose high duty it is to consider and decide the important questions presented, and the support of Congress and the whole people is known to be already given in the proper direction."

Among political and business circles in London, there is great excitement.

The speeches in Parliament succeeding the newspaper discussions serve to keep the public mind agitated. The anxiety as to the manner in which the Cabinet at Washington will receive the representations of the British Government is felt in

all circles. The effect of this state of affairs is more particularly shown on 'change, where business for the moment is demoralized. The market for American securities opened flat, with a marked decline in quotations.

The press find fault with Gladstone for defending the treaty, and maintain that Parliament is unanimously for the rejection of the American demands. The *Times* to-day, in reviewing the debate in the House of Commons, says that it is evident that the House is unanimous in repudiating the inadmissibility of American claims for indirect losses. Mr. Gladstone's language is not likely to induce Americans to withdraw their demands. The *Times* strongly deprecates a verbal discussion over the treaty.

The *Daily Telegraph* criticises the utterances of American journalists on the subject, and says the English Government, in the stand it took, has only obeyed the unanimous impulse of the country; but the speeches of Gladstone are indiscreet, and will probably prove mischievous.

In the House of Commons, Ralph Osborne, member for Waterford city, said that the Alabama question was the most momentous England had been called to pass upon within a century. He compared the astute lawyers who composed the American commission with the novices who represented England, and said the latter had been completely outwitted. "If," said he, "lawyers had planned the English case, we could escape with the payment of six millions sterling." The American commissioners had served their country well and achieved a triumph. Mr. Osborne, continuing, said that the trouble lay at home. The government had armies which could not march, and ships which were unseaworthy, and now they had a treaty which they could not stand upon. Arthur J. Otway, formerly under-secretary of foreign affairs, blamed the government for all the trouble which had been wrought. He thought, however, that the American Government would recede from its extreme demands, but said that, in case it did not, England having admitted the principle of indirect claims, it must be prepared to meet the enormous demands of the United States. Mr. Gladstone and several other members defended the action of the commissioners and of the government, and said that they hoped the American claim for indirect damages would be withdrawn.

A special despatch from Halifax to the *Daily Advertiser* states that it is reported there, upon what is considered to be good authority, that a treaty exists between the British and the Dominion Governments for the separation of Canada from the British Empire, and that if the difficulties between our government and Great Britain should increase, the treaty will undoubtedly be published, and the independence of Canada proclaimed. It would seem, from this, that it is the intention of the Government of Great Britain to pay only a certain portion of the demands of this country, and if that does not satisfy, and the United States assume a hostile attitude, to throw off all her possessions this side of the Atlantic, and act on the defensive. We trust, however, that this is only one of those unpleasant ruffles on the surface, and that the friendly negotiation will proceed.

The railroad blockade in the West is becoming very serious in results. Urgent despatches were received this morning to forward provisions immediately to the nearest point to the blockade on the Pacific Railroad. The two o'clock train started with four car-loads of supplies. The latest accounts to-night state that the trains at Separation having made fourteen miles since Friday morning, there is every hope that they will be dug out in a few days. There is said to be much sick-

ness and suffering among the passengers. The distance from Separation to Omaha is 810 miles, and some of the road is in very bad condition.

The general railroad bill was passed to be engrossed in the Massachusetts House of Representatives, on the 5th, with a new amendment making the railway commissioners the ultimate authority in fixing the route of a railroad, when the town or city authorities cannot agree with the directors. In the Senate, the resolve limiting the sessions of the General Court was passed to a third reading.

The steamship Morro Castle, Captain Curtis, arrived at New York, from Havana, by the way of Nassau, on the 11th, after a perilous voyage of over seven days. Leaving Havana, on the 3d of February, and Nassau, on the 5th, she had fair weather and prosperous runs until near daylight on Wednesday morning, when she encountered a terrific gale from the northeast, which continued with unabated violence until her arrival early this morning off the Highland Lights. From Tuesday noon to the end of the passage the weather was too thick to permit an observation to be taken, and Captain Curtis was obliged to run by dead reckoning, assisted from Friday afternoon by soundings. To add to the perils of the storm the supply of coal proved to be insufficient, although the captain had shipped an extra fifty tons in Havana. Fortunately there were about two hundred and fifty tons of sugar on board, and this when mixed with coal and wood, for which the empty coal-bunkers, chairs and other ship furniture were cut up, was found to be a very serviceable, although expensive substitute. About ten thousand dollars' worth of this novel heating material was consumed in keeping up steam. Had the expedient failed, the machinery must have stopped working, and the helpless vessel would have been almost certainly lost. The passengers, on arrival at this port, passed a resolution complimentary to the ship's officers, and made up a purse for a present to the captain.

In the United States Senate the pension bill appropriating upwards of \$30,000,000 has been passed. The Amnesty bill was lost.

Mr. Carpenter's substitute for Mr. Sumner's civil rights amendment was rejected; and the last-named Senator consented to strike out the section repealing all laws, State and national, which discriminate by the use of the word "white."

There was a serious accident upon the Rockford, Rock Island and St. Louis Railroad, near Alton, Ill., on the 7th. An express train came in collision with a freight train, and four persons were killed, and others injured, some fatally.

Martin John Spaulding, primate of the Catholic Church in the United States, and archbishop of the diocese of Maryland, after a protracted illness, died in Baltimore, on the afternoon of the 7th. He was sixty-one years old.

Rev. John Seyes, Missionary to Liberia, and a prominent man for years in our Church, died last week, at Springfield, Ohio.

Great Britain.

Owing to ill health, the Right Hon. John Evelyn Denison has resigned the speakership of the House of Commons, and the Right Hon. Henry Bouverie Williams Brand has been elected to the position. Mr. Denison has filled this position with great ability for a number of years, and on his retirement received the eulogiums of all parties, and a recommendation for elevation to the peerage. His successor, Mr. Brand, is the second son of the twentieth Lord Dacre. He was born December 24, 1814, and has held several government appointments of honor. The first Baron Dacre was cre-

ated in 1807, in the reign of Edward III. The fifteenth lord of that name was created Earl of Sussex in 1674, but the title expired with him.

The Secret Ballot Bill has passed its first reading.

A new company to lay a telegraph cable to New York has been registered. It proposes to fix the tolls on despatches at twenty shillings for ten words.

A force of a thousand men have been daily at work preparing St. Paul's for the great thanksgiving ceremony in commemoration of the recovery of the Prince of Wales.

The session of Parliament was opened on the 6th. The speech of the Queen was read by the Lord Chamberlain. It was longer and fuller than usual. Her Majesty thanks her people and the nations for their congratulations at the recovery of the Prince. The following paragraphs will be of interest to Americans:—

The slave trade, and practices scarcely to be distinguished from slave trading, are still pursued in more than one quarter of the world, and continue to attract the attention of my government. In the South Sea Islands the name of the British Empire is even now dishonored by the connection of some of my subjects with these nefarious practices, and in one of them the murder of an exemplary prelate has cast fresh light upon some of the baneful consequences. A bill will be presented you for facilitating the trial of offenses of this class in Australia; endeavors will be made to increase in other forms the contraction of the evil.

The arbitrators appointed pursuant to the treaty of Washington for the purpose of amicably settling the Alabama claims, have held their first meeting. The Geneva cases were laid before the arbitrators on behalf of each party to the treaty. In the cases submitted by the United States, large claims are included which are understood on my part not to be within the province of the arbitrators on this subject. I have caused a friendly communication to be made to the government of the United States. The Emperor of Germany has undertaken to arbitrate in the San Juan water boundary, and the cases of the two governments have been presented to his imperial majesty. The commission to sit at Washington has been appointed, and is in session. The provisions of the treaty which require the consent of the Parliament of the Dominion of Canada, await its assembling.

Turning to domestic affairs, I am glad to apprise you that, with a very few exceptions, Ireland has been free from serious crime. Trade in that part of the kingdom has been active, and the advance in agricultural industry remarkable. I am able also to congratulate you, so far as present appearances allow a judgment to be passed, upon the perceptible diminution in the number of both the graver crimes and habitual criminals in Great Britain.

It is reported that the French Embassy in Washington has been offered to Drouyn de L'Huys. There is said to be a movement in the Assembly, emanating from the left centre, to make M. Thiers President for life, the Assembly to be renewed by annual elections. Proof of Bazaine's treachery is said to have been obtained by an Assembly Committee. The Committee on War Contracts propose to ask of the United States information concerning the result of the investigation of the conduct of American officials suspected of furnishing arms to the French government.

France.

The elections to fill vacant seats in the French Assembly has begun in the provinces. In Corsica, where trouble was apprehended, voting is going on quietly. There is much agitation in Rouen, and other cities, against the proposal in the Assembly to tax commercial transactions.

Miscellaneous.

In Philadelphia the deaths from small-pox last week were 183.

A Montreal despatch states that England has ordered eight regiments of troops to Canada.

The average price of coal furnished by

the Committee of Schuylkill County, Pa., for January, was \$2.30 8-10. The February wages will be paid on the new basis.

Information has been received from Ajaccio that slight disturbances in the interest of the Bonapartists have occurred on the Island of Corsica.

"THE GREAT FIRES IN THE WEST" is the title of a book published by Goodspeed, Chicago and New York. Rev. E. J. Goodspeed, D. D., the author, a resident of Chicago, and a very able writer, who witnessed the terrible fires of that city, has given a graphic account of the incidents occurring during the great conflagration.

The book is replete with facts, and is beautifully printed on tinted paper with many fine illustrations. We understand that over seventy thousand copies have already been sold. The book has also an account of the awful destruction of towns, etc., in Wisconsin and Michigan.

EMPIRE MUTUAL LIFE INSURANCE COMPANY.—All who contemplate taking out a life insurance policy should give this Company their attention. By its able, economical and judicious management it is now considered one of the most reliable companies. Worthy the confidence of all who wish for Life Insurance in a safe company.

We desire to call the favorable attention of our readers to the fact that the enterprising firm of Samuel Ward & Co., of 8 State Street, are manufacturing that most desirable and rarely obtained article, a good writing and copying ink. It flows freely, copies perfectly, and does not become thick or muddy. Its many excellent qualities are rapidly winning for it the good reputation it deserves.

Burnett's Kalliston is the best cosmetic.

Whitcomb's Asthma remedy—sure cure.

Feb. 2, 1870.

Business Notices.

A SPRING MEDICINE.

And one that is PURELY VEGETABLE, is readily found in "POLAND'S HUMOR DOCTOR," which for years has been used with the most wonderful success in all diseases arising from impurities in the blood, such as Scrofula, King's Evil, etc., etc. For purifying the blood, and toning up the diseased system, the "Humor Doctor" stands unequalled. Prepared at the New England Botanical Depot, 106 Hanover Street, Boston.

It is an EXAGGERATION when we say that *White Pine Compound* has benefited thousands, and is still being largely used for diseases of the Throat, Lungs, and Kidneys. For sale everywhere.

FINE CARPETS CHEAP.—600 rolls Tapestry Brussels, cut stock in our retail department, closing out at much under price. Our customers will be furnished quantities to suit for single rooms or entire dwellings, at our new warehouse, 76 to 82 Friend Street, second building from Hanover Street, Boston. NEW ENGLAND CARPET CO.

CARPETS AT LOW PRICES.—Intrains, Three-plys, Floor Oil-cloths, all at cut stock in retail department, for sale at less than usual prices to close the same, at our new warehouse, 76 to 82 Friend Street, Boston. NEW ENGLAND CARPET CO.

To protect the understanding of humanity nothing there is like Leather fastened together by CABLE SCREW WIRE. Boots and Shoes made in this way never rip, leak, or come apart. All genuine goods are stamped.

85.

The Atlantic Cable is a National benefit so are SILVER TIPPED Shoes for children. Never wear through at the toe. Try them. For sale by all Dealers.

81

MUNICIPAL BONDS—TEN TO TWELVE PER CENT. INTEREST.—We offer for sale the bonds of Counties, Townships, Cities, and School Districts at prices that will yield interest at the rate of ten to twelve per cent per annum. Send for a descriptive price list.

Other securities taken in exchange at their highest market values.

Persons having bonds for sale are requested to communicate with us.

W. N. COLER & CO.

Dealers and Brokers in Municipal Bonds

No. 11 Wall St., New York.

Nov. 16, 1870

Criminal Neglect.—A family of children in a house without Williams' Extract Jamaica Ginger.

"The best" is a term always applied to Burnett's Preparations. They deserve the title.

Commercial.

WHOLESALE PRICES.

February 10, 1872.

BOSTON MARKET.

GOLD.—110 1/2 @ 110 3/4.

FLOUR.—Superfine, \$6.75 @ 6.00; extra, \$6.50 @ \$6.75; Michigan, \$7.25 @ 8.50; St. Louis, \$7.50 @ \$11.00; Southern Flour, \$6.50 @ 10.50.

CORN.—Western Yellow, 76 @ 77 cents; Western Mixed, 74 @ 75c. bushel.

RYE.—\$2 @ 90c. per bushel.
OATS.—\$1 @ 80c. bushel.
SHORTS.—\$31 @ 30c. ton.
WHEAT.—\$21 @ 20c. ton.
SEED.—Timothy, Herd's Grass, \$4.00 @ \$4.50; Red Top, \$6.00 @ 7.00 per sack; E. L. Bent, \$3.00 @ 3.50 per bushel; Clover, 12 1/2 @ 13 1/2c. per lb.
APPLES.—\$3.50 @ 6.50 per bbl.
PORK.—\$16 @ 16.00; Lard, 9 1/2 @ 10 1/2c.; Hams 10c.
BUTTER.—25 @ 34c.
CHEESE.—Factory, 15 @ 17c.; Dairy, 10 1/2 @ 13c.
EGGS.—30 @ 32 cents per doz.
HAY.—\$12.00 @ 24.00 per ton, as to quality.
POTATOES.—\$2.25 @ 2.75 per bbl.
BEANS.—Extra Peas, \$3.00 @ 3.25; medium, \$2.50 @ 2.75 bush; common, \$1.50 @ 2.00.
LEMONS.—\$2.50 @ 4.50 per box.
ORANGES.—\$2.00 @ 3.50 box.
MAYANA ORANGES.—\$7.00 @ 9.00 box.
ONIONS.—\$2.25 @ 2.50 per barrel.
CARROTS.—\$1.50 @ 2.00 bbl.
TURNIPS.—\$1.75 @ 2.00 bbl.
CABBAGE.—\$10.00 @ 15.00 hundred.
MARROW SQUASHES.—\$3.00 @ 4.00 per cwt.; Hubbard, \$3.00 @ 5.50 cwt.
CRANBERRIES.—\$10.00 @ 12.00 per bbl.
POULTRY.—15 @ 20 cents per lb.
REMARKS.—Flour Markets is steady, but confined principally to small lots. Corn Market is quiet. Seeds are no higher than last week. Butter at old prices. Cheese a shade firmer. Eggs in full supply at weaker rates. Onions very plenty, and marked down.

The Markets.

BRIGHTON CATTLE MARKET.

Weekly receipt of Cattle, Sheep, and Swine.
Cattle, 2,385; Sheep and Lambs, 9,099; Swine, 9,200; number of Western Cattle, 2,282; Eastern Cattle, 103; Northern Cattle and Milch Cows, 250.
Prices of Beef Cattle a hundred pounds live weight—Extra, \$4.75 @ 5.25; first quality, \$4.00 @ 4.50; second quality, \$3.00 @ 3.75; third quality, \$2.25 @ 2.75; poorest grades of coarse Oxen, Bulls, etc., \$1.25 @ 4.00 hundred.
Brighton Hides—9 @ c. per lb.
Brighton Tallow—4 @ 6 1/2 c. per lb.
Country Skins—c. @ c.—each.
Hides—5 1/2 @ 6c. per lb. for country.
Tallow—4 @ 8 1/2 c. per lb. for country.
Lamb Skins—\$2.00 @ 3.00 each.
Sheep Skins—\$2.00 @ 3.00 each.
Calf Skins—10 @ 15c. per lb.
Sheared Sheep Skins—\$0.50 each.
Wool Sheep Skins, \$0.50 @ 0.60 each.
Store Cattle.—There were but a few Store Cattle in market this week. Nearly all of the small Cattle that are in a fair condition are brought up to slaughter at prices ranging much according to their value for Beef.
Working Oxen. Extra pairs, \$300 @ 240; ordinary, \$140 @ 120.
Hauling Steers, \$55 @ 160 pair.
The supply in market not so large as that of last week, but enough for the demand.
Milch Cows. Most of the Cows in market are of a common grade, prices ranging from \$20 @ 30 head. Store Cows, \$16 @ 35 head. There are but a few extra or fancy breeds of Cows offered for sale.
Sheep and Lambs. Extra and select lots, at \$4.00 @ 5.50; ordinary, 3.75 @ 3.75 head, or from 4 to 6 cents per lb. Most of those from the West were owned or bought for butchers at the West.
Swine. Store Pigs—none in market. Fat Hogs—2,900 in market. Prices 6 @ 6 1/2 c. lb.

REMARKS.—For the past week Cattle have been brought from the West nearly every day, and the supply from that section for the week has been large. The quality was not so good as those of last market, and the trade has not been so active. Prices have fallen off from 1/4 @ 1/2 c. on our last quotations; the decline was more upon the poorer grades than the best. Many lots were taken at a commission. The Maine Cattle were mostly Working Oxen, for which there has been a moderate demand; but a few lots of Cattle sold as high as 7 1/2 cents per lb.

Money Letters Received to Feb. 10.

B. M. Arnold, T. P. Abell, S. A. Arnold, C. H. Andrews, A. Anderson, H. B. Abbot.
J. M. Benn, W. N. Brown, E. Barnett, C. Byrt, C. W. Brown, E. B. Bradford, S. O. Benton, S. Beedie, S. C. Baker, C. H. Bray, W. L. Brown, A. Bell, C. Browning, F. A. Bragdon.
W. H. Cook, M. Copp, C. J. Clark, J. Collins, G. W. H. Clark, H. A. Cooke, A. Colburn, A. J. Church, M. J. Chiswick.
L. A. Daniels, J. Day, T. A. Dawson, R. Donkersley, J. Dixon, J. Dean.
H. E. Ha, G. F. Eaton, G. A. Elliot.
W. H. Foster, C. P. Floyd, E. K. Fullerton, W. Farrham, L. F. French, E. S. French, J. H. Fairchild, W. B. Fenison.
B. Gilson, J. A. Goodrich, S. W. Greene.
E. Hamlen, G. H. Hoyt, C. D. Hill, S. P. Holbrook, D. Hobart, C. L. Hagar, H. J. Hustons.
J. H. James, W. T. Jewell.
H. L. Kelley.
A. S. Levid, S. W. Lang.
J. H. Mansfield, G. W. Moyle, J. B. Metcalf, S. McLaughlin, W. D. Marble, W. V. Morrison, M. I. Mead, T. Marble, S. Martin, J. Mather, A. C. Manson, C. S. Macreath, A. M. C.
J. Nixon, Z. A. Nichols.
J. C. Perry, S. L. W. Prescott, M. Palmer, J. S. Perkins, J. Peterson, C. A. Plumer, M. W. Prince, E. A. Paine, John Parrott, A. Plumer.
M. Ricker, S. Roy, R. Ricker.
G. De B. Stoddard, D. J. Smith, T. B. Smith, S. L. Smith, J. Smith, G. T. Smith, A. F. Sashorn, J. T. Swindell, W. F. Smith, J. D. Stas, J. E. C. Sawyer, E. Southworth, D. W. Sawyer, A. B. Sylvester.
G. A. Tyrrell, D. M. True, A. A. Townsend, J. Thurston.
C. L. Van Allen.
W. Wignall, J. J. Willis, L. D. Wardwell, O. R. Wilson, D. Wait, B. L. Worthley, S. W. Westgate, O. R. Wilson.
J. N. Young.

Methodist Book Depository.

Money Letters Received from Jan. 27 to Feb. 3.
J. N. Adams, M. Agard, E. B. Albro.
A. Ball, J. G. Bartlett, Henry Bowker, P. E. Brown, E. A. Blake, S. D. Brown, E. M. Baldwin, L. W. Blood, L. A. Bowler, Geo. Boynton, O. M. Boutwell, Geo. N. Bryant, D. C. Brick.
F. D. Chandler, J. H. Crocker, N. L. Chase, H. Chase, S. B. Currier, W. J. Clifford.
C. U. Dunning.
J. Evans, J. Enright, G. O. Eastman.
H. F. Forrest.
J. Gerry, Jr., L. E. Gordon, John Gray.
W. L. Hinchelock, J. E. Hawkins, J. P. Higgins, S. E. Holden, Geo. M. Hamlen, N. Hobart, L. Hill.
E. H. Johnson, W. S. Jones.
J. King, E. Knapp, M. E. King.
E. Laity, W. B. Lawton, E. A. Lyon, J. Lord.
J. Morse, M. J. Mitchell, J. H. Mansfield, D. H. Macomber, A. H. Morrill, W. V. Morrison.
Geo. W. Morris, J.
S. E. Quimby.
I. M. Richardson, Geo. E. Reed, F. X. W. Rivet, G. M. Ruland.
J. A. Smith, W. M. Sterling, H. S. Smith, J. Scudder, C. B. Stevens, D. J. Smith, W. H. Weston.
H. Torbush, E. Towers.
G. L. Wilson, J. W. Whittet.
J. P. Moore, Agent, 36 Bromfield St., Boston.

DR. STRONG'S REMEDIAL INSTITUTE, Saratoga Springs, N. Y., is unsurpassed in the treatment of Lung, Female Chronic Diseases, Turkish, Russian, Electro-Thermal, and Sulphur-Air Baths. Hydrophobia, Vacuum Treatment, Movement Cure, Calisthenics, etc. Terms lowest in Winter. Send for a circular. Endorsed by Bishop James, Rev. T. L. Cuyler, D. D., Rev. Charles W. Cushing, A. M.

Marriages.

In this city, Feb. 11, by Rev. F. Furber, George E. Millett to Clara E. Greenwood, both of Boston.
In Granville, Jan. 31, at the Methodist Episcopal Church, by Rev. D. H. Eia, Rev. M. H. Evans, pastor of the Union Evangelical Church in East Boston, to Miss Hattie B. Sargent, daughter of Charles G. Sargent, esq., of Grandville.

Church Register.

QUARTERLY MEETINGS.

BUCKSPORT DISTRICT—FOURTH QUARTER.
March—Sury, 2, 3; Mount Desert, etc., 3, 10; Penobscot, 16, 17; Whitteville, 22, 24, A. M.; Machias, 24, P. M.; Jacksonville, 25, 26; Alexander, 28, 29; Milltown, 31, A. M.; Calais, 31, P. M.
April—Frisco, 1, 2; Robbinston, 5, 7; Wesley, 13, 14; Columbia, 17, 18; Millbridge, 20, 21, A. M.; Cherryfield, 21, P. M.; Franklin, 20, 21, A. M.; by J. A. Moreland; Sullivan, 21, P. M.; by J. A. Moreland; Tremont, 20, 21, by R. F. Sisson.
May—Lube, 4, 5, by C. L. Haskell; Deer Isle, 11, 12, by J. A. Moreland; Whiting, 11, by pastor; Penobscot, 18, 19, by E. Davies; East Buckport, 18, 19, by B. B. Byrne; Buckport Centre, 19, P. M.; by B. B. Byrne; Orrington Centre, 23, 24, A. M.; by S. S. Gross; Orrington, 25, P. M.; by S. S. Gross; Belfast, 28, 29, A. M.; by S. C. Elliot; Searsport, 28, P. M.; by S. C. Elliot.
Dear brethren, please remit your collections for delegates to me. Be sure to get your full sum.
Bucksport, Feb. 6.
C. B. DUNN.

ROCKLAND DISTRICT—FOURTH QUARTER.

March—Southport, 9, 10; Cushing, 16, 17, A. M.; Friendship, 17, P. M.; South Wadoboro, 18, eve.; 19; Arrowhead, 21, 24; Georgetown, 24, eve.; Sheepscot Bridge, 30, 31, A. M.; Wiscasset, 31, P. M.
April—E. Pittston, 6, 7; Dresden Mills, 13, 14; Clinton, 20, 21; Winslow, 21, eve.; Vose's District, Montville, 22, eve.; 23; Seabrook, 27, 28; Morrill, 28, eve., 30.
May—Bristol Mills, 4, 5; S. W. Wadoboro, 5, eve.; Thomaston, 11, 12, A. M.; Rockland, 12, P. M.; Troy Corner, 18, 19; Lincolnville, 24, eve., 25; Boothbay, 28, 29.
June—N. Wadoboro, 1, 2; Camden and Bucksport, 1, 2, by S. Bray.
QUARTERLY CONFERENCES.—Evening, S. Woolwich, March 25; Pittston, April 8; Winslow, 18; No. Vassaboro, 19; Wadoboro, May 8; Clinton, 17.
Please send the collections for expenses of Delegates to General Conference to brother Wardwell. Have all other collections and Conference Reports ready.
Camden, Feb. 8, 1870.
E. A. HELMERSHAUSEN.

BUCKSPORT SEMINARY.—The Spring Term of eleven weeks commences Monday, Feb. 19, under a complete Board of Instruction.
Board, \$1.25 and \$3.50 per week. Tuition, \$4.00 and \$5.00. Circular or catalogue sent, on application to the Principal.
Feb. 8. 31. MELVIN F. AREY, Bucksport, Me.

PROVIDENCE DISTRICT MINISTERIAL ASSOCIATION.

—To be held in June next, at North Greenfield, Conn., the precise date to be fixed by the Presiding Elder.
SERMONS: Monday Evening, "Divine Providence," E. M. Smith; Alternate, E. F. Clark. Tuesday Evening, "Faith in God as an Element of Power in Man," E. D. Hall; Alternate, W. P. Hyde. The Alternate, if not compelled to preach by the absence of the brother to whom the sermon is primarily assigned, will be expected to follow the sermon with a supplementary address.
ESSAYS: 1. "Does Probation Terminate at Death?" N. G. Axtell. To open the discussion, L. D. Bentley. H. Povey. 2. "The Methodist Hymn-book and Methodist Hymns," J. E. C. Sawyer. To follow, J. T. Benson. 3. "The Inspiration of the Bible," S. L. Gracey. To follow, H. B. Hibben, W. B. Heath. 4. "Science and Prayer," C. Nason. To follow, S. E. Evans. W. J. Smith. 5. "Amusements," J. Q. Adams. To follow, F. C. Newell.
Necessary changes will be made after Conference by the Committee.
G. L. WESTGATE, Secretary of the Association.

CORRECTION.—In the report of the December Quarterly Meeting of the Woman's Foreign Missionary Society, it was stated that the Annual Meeting of this Society would be held on the 10th of March. This was a mistake. It will be held March 13. Ladies from a distance intending to be present will please notice this correction.
L. H. DAGGETT, Rec. Secretary.

Mrs. Van Cott will commence a series of meetings with the Methodist Church in Leominster, February 17.

The Methodist Episcopal Church at East Pittston, Me., will be reopened for public worship, Wednesday, February 21. Sermon by Rev. E. A. Heilmershausen.

FAIR AT SOUTH STREET, LYNN.—The Ladies of South Street Society hold their Annual Fair on Wednesday, Thursday, and Friday afternoons and evenings of this week. They cordially invite friends to patronize their Supper and Fancy tables.

If all the friends of the NATIONAL SUNDAY-SCHOOL

TEACHER will send us

One New Name,

for 1872 we shall be deeply grateful, and will make Tex TEACHER even better than it now is. Specimen copy 15 cents.

Adams, Blackmer & Lyon Pub. Co., Chicago. 94

AGENTS WANTED FOR

HISTORY of the Great Fires

in CHICAGO and the WEST.

By Rev. E. J. GOODSPEED, D. D., of Chicago. The record of a proud city overtaken by sudden and awful calamity, of towns destroyed by the wasting element, of forests burned, of homes and farms desolated, of men of wealth made beggars, of families separated. Abounds with thrilling incidents of marvelous escapes, etc., and is the only complete History of these great events. 700 svs. pages; 75 Engravings; price \$2.50; outfit, \$1. Secure the best Territory at once, 70,000 already sold. The profits go to relieve the sufferers. Address E. J. GOODSPEED & Co., 37 Park Row, New York, or J. W. Goodspeed, Chicago, St. Louis, Cincinnati, or New Orleans. 95 tf.

DO NOT throw aside as worthless, because it is broken, your Jet or Shell Jewelry. It can be repaired as good as new, and will save you the expense of buying a new set. We take great care in mending the different styles of jewelry, and we keep in our stock the largest assortment of Jet and Shell Sets to be found in this city. A lot of Whitty Jet Pins at 50 cents each. A lot of Whitty Jet Earrings at 50 cents a pair. A lot of Jet Pins at 50 cents each. These goods are worth examination, as they are sold at less than half cost to us. There are many bargains in the lots.

WATERMAN & CO.

15 Winter Street, corner Music Hall Entrance. 96